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MISCELLANEOUS.

For the Panoplist.

ON ADVOCATING THE CAUSE OF ERROR.

THERE are some persons of so unhappy a cast, or rather, who have indulged such wrong propensities, that they are never satisfied, except when opposing the opinions of other men. To sit coolly down and agree with a fellow traveller affords them no pleasure. War is their element. They deem all the gratification of seeing others happy, and contributing to their happiness, a low and insipid sort of enjoyment, unworthy the ambition of noble souls. It matters not, in their estimation, how much they distort another's meaning, or injure his feelings, provided they can obtain a triumph. That such is the design of their disputations, no other evidence is needed than the fact, that they often show a perfect indifference to the side which they espouse, on all other occasions, and will change their ground, as easily as their coat, if by so doing they may expect a victory.

Of the evils arising from such a cavilling disposition, I notice the following:

1. In the minds of unthinking men, it tends to level all distinctions between truth and error. They who have no particular attachment to Christianity, and have never examined its evidences, on hearing many plausible objections brought against it, readily conclude, that it cannot be of any great value. It is a point established beyond all controversy, that the open enemies of God and man should never be encouraged in hearing their cause defended by the professed followers of Christ. They easily find objections enough to silence their own consciences, and are ready at the low arts of sophistry. Whenever a believer in Christianity is so weak as to offer his assistance in helping them plead their cause, he sinks in the estimation of wise men, without rising in the good opinions of those whose cause he debases himself to plead. But the loss of the esteem of others is the smallest of the evils incurred. He endangers his own soul.

2. It diminishes the respect for goodness in one's own bosom, to allow himself in apologizing for vice. Even a solitary attempt to palliate the guilt of a crime leads the mind to contemplate that crime with less abhorrence. Repetition diminishes the odiousness of vice in his eyes, till he comes soon to regard it with complacency, and finally to embrace it. Let any one contend for the doctrines of error awhile, merely to exhibit his ingenuity, and insensibly he obtains a

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relish for the deceptive poison which lurks beneath a fair external appearance. To adventure on the ground of an enemy, to show him how you would use his weapons, and assist him a little, is to enlist in the support of his cause. No man ever long pursued this course, without becoming eventually a determined partizan, where he at first pretended only a little amusement.

3. Many sober men, of few opportunities for close investigation, sincerely desire to know the truth on subjects of high importance. Such persons are occasionally guided by authority, or, in other words, receive their opinions from their friends. It is exceedingly discouraging to such minds, in their inquiries concerning religious belief, to see those, who profess to be the friends of truth, supporting the cause and defending the actions of her known enemies. The bystander, seeing how ready the sophist is at argument,—with what vehemence he opposes the plainest decisions of reason, giving to falsehood the dress of truth, and making truth appear like falsehood,—is bewildered in the maze, and to relieve the painful suspense of doubting, often adopts the sentiment, that it is safest to believe nothing.

It is descending immeasurably below the standard, by which an honest and dignified mind should fix its decisions. He who has stumbled upon the notion, that very few things can be determined with certainty; that truth is not only difficult of investigation, but all approach to it on subjects of highest interest is impossible,—is prepared to sit down in cold skepticism. No longer does he look beyond the narrow confines of time; for, scorning all the testimony of revelation, and turning his back on heaven, he says, let us eat and drink, for to-morrow we die. Some belief, however, he must have. Notwithstanding all former pretensions of freedom from prejudice, and of the superiority of his reason to all the shackles of authority, he is more easily seduced by a specious show, than any other man. Whatever best lulls him asleep, or drives eternity furthest from his thoughts, is most acceptable. He knows very well there is no comfort in uncertainty, and that none of his doubts will disprove the thing, which he refuses to believe.

4. To sport with truth and resist the remonstrances of conscience, merely for the sake of showing one's ingenuity, is an experiment of tremendous danger. He who has exerted his invention to find plausible arguments to amuse others, will at any time easily employ them in his own justification. Considering our strong affection for whatever we have once defended, and the still stronger attachment to the product of our own labors, it is not surprising, that men cling to their favorite schemes and articles of belief with a grasp so strong, that nothing but almighty power can open their eyes to their delusions, or drive them from the fortress, which they labored with great industry to render impregnable.

Although "time" in its protracted revolutions "obliterates the fictions of opinion," it does not often effect this in the individual, in regard to his own. The erroneous sentiments acquired in contest, like other plunder of war, are keenly watched, and placed among the last possessions to be relinquished.

COMMENTARY ON THE FIRST CHAPTER OF ISAIAH.

VER. 1. *The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.*

The former part of this title belonged perhaps originally to the single prophecy contained in the first chapter. Compare the similar inscriptions, chap. ii, 1; vi, 1; xiii, 1, &c. When the collection of all Isaiah's prophecies was made, the enumeration of the kings of Judah may have been added to form a proper title for the whole book.

By *vision* is here intended not a common dream, nor a prophetic vision, nor any other mode of divine revelation, but something revealed from God, whatever the mode of communication may have been.—Judah denotes the kingdom of Judah, or the two tribes of Judah and Benjamin, with those of the Levites who adhered to them.

Ver. 2. *Hear, O heavens; and give ear, O earth!*

For Jehovah speaketh.

*I have nourished and brought up children,
And they have rebelled against me.*

A very spirited and sublime exordium! All nature is called upon to listen to the complaint of Jehovah. He has treated his people with the utmost kindness, and watched over them with a father's tenderness, but they are insensible to his goodness, and ungrateful for his favors. This bold apostrophe is perfectly suited to the solemnity of the occasion and the vivid style of poetry. Compare Deut. xxxii, 1. In a less impassioned, merely prosaic style, the language might have been; *I call heaven and earth to witness against the ingratitude of my people.* Compare Deut. xxx, 19.

For Jehovah speaketh: what is here said, being the words of God and not of the prophet, deserve the highest attention. The preterite tense is used in the Hebrew in this case to express present time, as in multitudes of instances. See Exod. iv, 22; xi, 4; xix, 8; Is. xvi, 13; xxxvii, 22. To deduce this sense it is unnecessary, with Bp. Lowth, to change the vowel pointing.

Ver. 3. *The ox knoweth his owner,
And the ass his master's crib;
Israel doth not know,
My people doth not consider.*

So insensible are the Jews, that they fall below the intelligence of the brute creation. See a similar comparison, Jer. viii, 7.

The English word *crib* is more limited than the original Hebrew word, which properly denotes a stall.—Bishop Lowth, in the third line, inserts the pronoun *me*; *Israel doth not know me.* In this he follows the Septuagint, and some other ancient versions. But the expression is more significant without such emendation. *Israel doth not know, is brutish, knows nothing.* See Is. lvi, 10; xlv, 18; Job viii, 9; Ps. lxxxii, 5. The authors also of the ancient versions, in supplying the ellipsis, intended to give what they supposed to be the sense, and not to follow the letter. Similar observations may be made with regard to two other emendations of the Bishop in this same verse, namely the

insertion of Vau at the beginning of the third and fourth lines, which lines he renders thus: **BUT** *Israel knoweth not me, NEITHER doth my people consider.* The poetic style, it ought to be observed, often omits to use the conjunctions.

Ver. 4. *Ah, sinful nation! a people laden with iniquity!
A race of evil-doers! children that are perverse!
They have forsaken the Lord;
They have rejected with disdain the Holy one of Israel.
They have gone away backward.*

This verse may be considered as an explanation of the preceding. The word rendered *perverse*, admits this meaning, without the emendation, which Bp. Lowth proposes, supported by only a few MSS.—*The Holy One of Israel*, is God, the supreme object of religious worship.—The rendering of the third line is thought by Lowth and the best critics, to be more correct, than that of our common version.

Ver. 5, 6. *Why should ye be stricken any more?
Ye will revolt more and more.
The whole head is sick, and the whole heart faint.
From the sole of the foot, even to the head, there is no soundness in it;
But wounds, and bruises, and putrefying sores.
They have not been closed, neither bound up,
Neither mollified with ointment.*

God here intimates that there is no kind of punishment, which he has not inflicted on his rebellious people, to deter them from transgression; but hitherto without effect. The body politic is described as wounded in every part, and suffering, under the divine displeasure, the most poignant distress.

Lowth here again changes the vowel points without necessity, and renders the first line, *On what part will ye smite again?*—That oil was anciently used in the dressing of wounds, is evident from the story of the good Samaritan, Luke x, 34.

Ver. 7. *Your country is desolate, your cities are burned with fire;
Your land, strangers devour it in your presence,
And it is desolate, as overthrown by strangers.*

That which has been just expressed in figurative style, is now represented in plain language.—*Your land*, that is, *the produce of your fields*.—The last line has been considered by many critics as tautological, as comparing a thing with itself, and of course as unworthy of the sacred penman. Lowth and others incline to correct the text, and then to translate thus; *And it is desolate, as if destroyed by an inundation*. But this is a desperate remedy. The sense, however, will be sufficiently evident, if we throw the emphasis on the word *strangers*. *Your land is desolate, as if overthrown by strangers*, that is, the desolation is such as we might expect from the most barbarous enemies, whose ravages were restrained by no tie of kindred, or sympathy of feeling.

Ver. 8, 9. *And the daughter of Zion is left as a shed in a vineyard.
As a lodge in a garden of cucumbers, as a saved city.
Except the Lord of hosts had left us a very small remnant,
We should have been as Sodom, we should have been like unto Gomorrah.*

A little temporary hut, covered with boughs, straw, turf, or the like materials, for a shelter from the heat by day, and the cold and dews by night, was built in the eastern countries for the watchman that kept the garden or vineyard, during the short season, while the fruit was ripening. See Job xxvii, 18. When the fruit season was past, it was suffered to fall to decay. To a hut of this kind, in its forsaken decayed condition, the daughter of Zion, that is, the Jewish state, now relieved in some measure from its distresses, is compared. In the same view it is compared to a *saved city*, a city that had suffered much, but yet is saved from the enemy. For this is the natural rendering, which the original word requires, rather than that of our common version. It is also suited to the context.—In the two last lines is a reference to the history of Sodom and Gomorrah, which would have been saved, if only a small number of righteous persons had been found in them. See Gen. xviii, 23—33. *Except the Lord of hosts had left us a very small remnant*, that is, a small number of righteous persons, *we should &c.*

Ver. 10. *Hear the word of the Lord, ye rulers of Sodom,
Give ear to the law of our God, ye people of Gomorrah.*

The mention of Sodom and Gomorrah, in the preceding verse, suggested to the prophet this spirited address to the rulers and inhabitants of Jerusalem, under the character of rulers of Sodom, and people of Gomorrah. The intimation is, that their character was no better, and that they deserved no better fate.—*The law of God* here denotes the remonstrance and admonition of which the prophet was now the messenger.

V. 11, 12, 13, 14. *To what purpose is the multitude of your sacrifices unto me? saith the Lord;*

I am full of the burnt offerings of rams, and the fat of fed beasts;

And I delight not in the blood of bullocks, or of lambs, or of he-goats.

When ye come to appear before me,

Who hath required this at your hand, to pollute my courts?

Bring no more vain oblations;

Incense is an abomination unto me;

*The new moons, and sabbaths, the calling of assemblies,
I cannot away with; it is iniquity, even the solemn meeting.*

Your new moons, and your appointed feasts, my soul hateth.

They are a trouble unto me, I am weary with bearing them.

God expostulates with the Jews on account of their sacrifices, and ceremonial obedience, on which they appear to have rested for the pardon of their sins and reconciliation with God, while they yet led immoral lives. But the Lord requires spiritual worship.

The multitude of your sacrifices, a Hebraism for *your numerous sacrifices*.—The *blood* and the *fat* are here mentioned, because the one was sprinkled on or about the altar, and the other burnt upon it.—*To tread my courts*, in the common version, means to trample upon them, to pol-

lute them, as it is rendered above.—A vain oblation is that, which proceeds from an insincere heart, or one which, on that account, is rejected of God.—For *iniquity*, Lowth, by another unnecessary emendation of the text, renders *fast*.

Ver. 15. *And when ye spread forth your hands, I will hide mine eyes from you;*

Yea, when ye make many prayers, I will not hear.

For your hands are full of blood.

God now denounces punishment for their guilt.—The stretching forth of the hands is the posture of supplicants. See Ex. ix, 29; xvii, 11, 12; 1 Kings viii. Also Horace, Od. iii, 21, 1. Virgil, Æn. i, 93.—*I will hide mine eyes from you*, that is, *I will not regard your prayer*.

Ver. 16, 17. *Wash ye, make you clean,*

Put away the evil of your doing from before mine eyes,

Cease to do evil, learn to do well,

Seek judgment, relieve the oppressed,

Judge the fatherless, plead for the widow.

These verses are intimately connected with the last clause of verse 15. The Jews are exhorted to wash their hands stained with guilt, and to cease to oppress the widow and the orphan.—*Seek judgment*, that is, follow the principles of equity.—*Judge the fatherless*, that is, do them justice:

Ver. 18, 19, 20. *Come now and let us reason together, saith the Lord;*

Though your sins be as scarlet, they shall be as white as snow;

Though they be red like crimson, they shall be as wool.

If ye be willing and obedient,

Ye shall eat the good of the land;

But if ye refuse and rebel,

Ye shall be devoured with the sword;

For the mouth of the Lord hath spoken it.

Jehovah kindly condescends to reason with his people.—Verse 19 appears to be an explanation of verse 18.—*Ye shall be devoured* in verse 20, is set in opposition to *Ye shall eat*, in verse 19.

V. 21, 22, 23. *How is the faithful city become a harlot;*

It was full of equity, righteousness lodged in it,

But now murderers.

Thy silver is become dross,

Thy wine mixed with water.

Thy princes are rebellious, companions of thieves.

Every one loveth gifts, and seeketh rewards,

They judge not the fatherless,

Neither doth the cause of the widow come unto them.

The wicked conduct of the Jewish magistrates and people, is again described, and that in very severe terms.—Jehovah is often represented in the Old Testament, as the husband, protector, and friend of his people. His people, when disobedient to him, are represented as unfaithful, and as going astray after other gods.—Bribery and corruption appear to have prevailed in the courts of justice.—The figurative language, in verse 22, is explained by what follows in verse 23.—

Ver. 24—27. *Therefore saith the Lord, the Lord of Hosts, the Mighty One of Israel,*

*Ah, I will ease me of mine adversaries,
And avenge me of mine enemies;
And I will turn my hand upon thee,
And thoroughly purge away thy dross,
And take away all thy tin;
And I will restore thy judges as at the first,
And thy counsellors as at the beginning.
Afterward thou shalt be called,
The city of righteousness, the faithful city.
Zion shall be redeemed in judgment,
And her converts in righteousness.*

The preceding complaint concerning the corrupt state of the Jewish nation is now followed by a prediction of the future. The wicked magistrates will be removed, and their places supplied by others, who will restore the nation to its pristine virtue, prosperity and glory.

The adversaries and enemies here mentioned are the Jews devoted to idolatry.—Tin is often found mixed with more valuable metals and has to be separated from them as dross, in the refiner's furnace.—*At the first*, in the time of Moses, Joshua, David, &c.—The 25th and 26th verses express the same idea, one in metaphorical, the other in plain language.—Judgment and righteousness, often denote salvation or deliverance, which is probably the meaning in the 27th verse.

V. 28—31. *And the destruction of the transgressors and the sinners shall be together,*

*And they that forsake the Lord shall be consumed.
For they shall be ashamed of the oaks in which ye delight,
And ye shall be confounded for the gardens that ye have chosen.
For ye shall be as an oak whose leaf fadeth,
And as a garden that hath no water.
And the strong one shall be as tow, and his work as a spark,
And they shall both burn together, and none shall quench them.*

This prophecy of Isaiah is concluded with a solemn denunciation of utter ruin to the enemies of God.

In the 29th verse there is an abrupt transition from the third person (they,) to the second person (ye.) This is frequent in the Hebrew prophets. See Is. xlix, 25, 26; Deut. xxxii, 15, 17, 18; Mic. ii, 3. It is unnecessary therefore to amend the text, as Lowth has done.—By the *oaks* and *gardens* are intended *sacred groves*, which were furnished with altars, idols, and temples for the worship of false gods. The imagery in the 30th verse is elegantly drawn from verse 29. The prophet illustrates their punishment from their crime.—By the *strong one* is meant the powerful and influential characters among the Jews. Others suppose, with less probability, that the strong one means an idol, and render the next clause thus: *and the maker of it as a spark*, as in our common version.

The above explanation of this chapter coincides mainly with the latest efforts of the best German critics, and shows how futile the principles are, on which even Lowth, the most judicious of the English critics, has attempted to amend the sacred text. Modern criticism is, on the whole, approximating fast to our common English version.

D. E.

For the Panoplist:

ON THE LOVE OF COUNTRY.

PARTIALITY for the land of our nativity is a sentiment congenial to our nature. No man spends his earliest years in a place, without acquiring and retaining some kind feelings for the objects by which he was then surrounded. In the charming dawn of existence, when the sensibilities are alive and the heart tender, the impressions left on the memory are deep, and the features of the mind, whose strong lineaments are then marked, are rendered prominent and lasting. As the successive revolutions of time pass along, and bear away something that is dear to us, the recollection of what we once have been still remains; the earlier scenes of childhood are made to pass anew before the field of vision, and we hail the images as they move onward with a glow of chastened delight, and almost with veneration. The hills on which we have wandered,—the vallies and groves where we mused in solemn silence—the springs at which we slaked our thirst,—the fields where we inhaled the fragrant breath of morn, or “trod the pure virgin snows”—these and their thousand associations steal softly over the mind, almost like a dream of celestial happiness. They assist in moderating the intensity of disappointment at the misfortunes of life; the remembrance of the beauty and frailty of the subjects of early delight diminishes the ardor of the passions, as a summer cloud darkens the splendor of the prospect, while its cooling influence recruits the strength of the weary traveller.

In these deep impressions is laid the foundation of that almost universal feeling, called patriotism. However various are the ideas attached to the name, it has ever been a popular appellation; and nations the most degraded have claimed it as strenuously, and clamored for the honors of it as loudly, as any others. Were a picture drawn of those communities, which have made the loftiest pretensions to patriotism, it would present a most humiliating contrast to the integrity and moral elevation which alone is worthy of such an honorable distinction. Not only the most narrow selfishness, but nearly every other vice which disfigures human nature, has, by various subterfuges, endeavored to hide its head beneath the cloak of some public virtue. The vague and indefinite application of the term in question must greatly lessen its value in the estimation of any reflecting mind. Under the shuffling pretence of devotedness to their country thousands of unprincipled men, burning with the malice of fiends, have engrossed the applause and the idolatrous homage of millions. To have received the incense of a stupid mob, and be praised and toasted as a patriot, is passport good enough to the society, the caresses, and the highest honors, which can be bestowed by those, who are elevated to seats of office, and distribute its gifts among their favorites.

If this pagan custom of exalting a poor mortal above all praise, although impious and absurd, went no further than he possessed a tolerably fair character, it might better be endured. But what excuse can be alleged for attempting to deify a creature, who has no other merit but that of the destroyer of his species?—whose ambition is satiated only with blood—whose predominant passion is revenge? who, burning with intense hatred to God, calls out his fellow-man for a disrespectful word, and will accept of nothing less than life as a sacrifice to his honor? Men absorbed in the grossest vice, and slaves to the vilest passions, can, nevertheless, obtain the name of patriots, provided they acted a conspicuous part in war, the great “game which kings and republics choose to play at.”

The false notion, that modern patriotism is a noble principle, that it is more honorable than any other, or all other, sentiments,—that every opposing obstacle is to be prostrated before it, might be worthy of a heathen government, but is inconceivably disgraceful to a Christian people. Where it exercises uncontrolled dominion, the voice of the gentle virtues cannot be heard. The ear of the boasting patriot is closed against the demands of justice, and the cries for compassion may be urged in vain. If the sufferer cannot bend to the crooked dogma, that one's own country is every thing and others' nothing, he must be cut off unheard and unpitied.

Some maintain the extravagant doctrine, that there can be no legitimate expatriation; that the country of one's birth has claims on him paramount to all others; that these claims can neither be obliterated by time nor cancelled by injuries. Men holding this opinion have roundly asserted, that however eminent the services of a citizen may have been, with whatever disinterestedness and zeal he may have spent his best days in the service of his country, notwithstanding all this, if, on any abuse or injustice, he should presume to throw off all allegiance to the country, and adopt another, he is forsooth to be branded and punished as a traitor.

I intend no denial of the position, that a man is to love his country; but will insist, that this duty imposes no obligation of services, any longer than that country remains worthy of his love. So long as it affords him quiet protection of “life, liberty and property” and allows him so much freedom in pursuit of happiness as does not infringe the rights of his neighbor, he is to repay the protection thus afforded with obedience to its laws and support of its institutions. But whenever obstructed in the peaceable enjoyment of any of these, he continuing a faithful subject, he may at once transfer his allegiance to any other nation by which his fidelity will be better rewarded. To me this appears no less reasonable than that one should cease to cultivate a field when found to be unproductive, and bestow his labors on a better soil affording a prospect of remuneration. What shall oblige a man to wear out his days in a particular spot in unremitting toil, merely to suit the caprices of a thankless race, even a community of enemies, for no other reason than that Providence ordered his birth among them?

Most of what is commonly termed patriotism, is only a modification of the worst kind of selfishness. A self inflated being overflowing with

the most malignant passions, can prattle loudly about all sorts of virtues. He does this whenever interest prompts, or ambition stimulates him. A feeling of this nature is compatible with the bitterest malice against all nations, and a burning revenge is its principal constituent. The heart that thrills with transport at the sight of the enjoyments of others is not the soil in which this kind of patriotism can flourish. A cold and heartless collection of opinions on moral subjects;—a strong desire for personal aggrandizement, and a determination to sweep away all obstacles to this elevation, are the amount of a modern patriot's principles. So far as he has any regard reaching beyond the contracted circle of his own personal interest, it is not an effusion of benevolence, but perfectly a party feeling, and intended to serve party purposes. The moment the interests of the cause he professes to serve, clash with his own, all apparent good-will to the sect, or the nation, disappears.

The operations of this spurious patriotism are as various, as its pretensions are imposing. I mention two or three of the most common.

If a plan of benevolent operation be proposed, any part of which is to be accomplished in a foreign country, the cry is instantly raised, "Why do you transport the wealth and other resources of the country abroad, when there is so much need of them at home." "Let every one look at home first for objects of charity." Under this shelter it is very easy to escape; something of this sort may be urged in almost every instance. If the theatre of operation be in a distant part of our own land, still, it can be objected, that a nearer district needs it much more. Were the applicant to change his proposal, and ask assistance for a precise spot which he mentioned, it would avail nothing; he would then be told that "charity begins at home." But even that charity he does not well apply. No homes are so sadly neglected, as those which are substituted in excuse for not affording relief to any other.

Covetous men contrive to turn the principle to their account. Taking a single example: the same persons, who strongly object to sending the Gospel to India, because it withdraws a trifle of money from home, seem to imagine, that they have used a powerful argument. But these same people can see no harm in the transportation of many millions to those countries for procuring articles of luxury. Provided the expense be lavished on any other object it is no matter; but if it be for the support of a Christian missionary, it must be reckoned an unpardonable offence.

Determined enemies of the Gospel take advantage of it. They have always represented the disciples of Christ as enemies of the state, and repeat the stale accusation after it has been refuted a hundred times;—"these who have turned the world upside down have come hither also."

One of the causes of this virtue being so much counterfeited, is found in the fact of its universal popularity. The bright exemplars of it in every age have attracted great applause. Some of them have done honor to our nature. They have indeed been stimulated by the warmest praises, and received the most unequivocal testimonies of the gratitude of their fellow-men for a season. With a knowledge of this respect and veneration, unprincipled legislators have seized the occasion of

some strong excitement on the public mind, have dragged forward those venerated names, always remembered with feelings of enthusiasm, and used them to bolster up an unjust measure, and to carry into execution the darkest designs against the liberties of a nation. Indeed, there is no method in the management of a wicked cause, which has been so universally adopted, as that of mixing, in some form, truth with falsehood.

Z. Y.

For the Panoplist.

CENTURIAL CELEBRATION.

THE close of this year will complete two centuries from the landing of the pilgrims at Plymouth. It is hoped and presumed, that their descendants will set apart a season for the public and solemn celebration of an event so interesting to our country and to the Church. It would afford a suitable occasion to commemorate the virtues of our ancestors, to take a retrospect of the dealings of Providence with our nation, and commend all the interests of the American church and of our rising empire to the holy and beneficent guidance of Him, without whose blessing we can never make any progress in the way of solid glory and permanent happiness.

I have heard this proposal made in conversation, and it has been uniformly received with pleasure. Should it be extensively approved, the large and respectable ecclesiastical bodies, which meet in the course of a few months, can agree upon a day to be recommended to general observance.

A. B.

For the Panoplist.

REFLECTIONS ON 2 PET. iii, 11.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?

THE Apostles, in their addresses to the primitive Christians, gave their arguments an immediate bearing on the conscience and the heart. Not content with barely convincing the understanding, they either directly or implicitly brought forward the great truths which they had proved, placed them in a strong light and in their majestic proportions before the mind, giving the hearer full opportunity to perceive the direction of his present course, and the destiny which awaited him. According to each man's reception or rejection of the divine command, he has, from infinite authority, a declaration of what he is, and an infallible sentence respecting what he shall be.

Let the reader's attention be directed a moment to the argument of St. Peter in the text above quoted. In the preceding part of his epistle, he had briefly recited some instances in which the divine power had been miraculously displayed in punishing human guilt, when its enormity bade defiance to earthly power, and called for the vengeance of heaven. He infers from the examples adduced, that "the Lord is not slack concerning his promise;"—that he had, hitherto, though with much long suffering, always chastised incorrigible transgressors in due time;—that, as he had invariably accomplished all his

promises in the appointed season, he would continue to do the same according to his immutability—and, that, as “the day of the Lord will come as a thief in the night,”—the heavens pass away, the elements melt, and the earth and the works therein be burnt up,—it behooved Christians, yea all men, to regard the present world as a fleeting shadow, about to vanish away;—and that it was entirely unworthy the character of a disciple of Christ to be greatly entangled in the affairs of a world so soon to be dissolved.

The sentiment I now consider is this; *the present state of the world, and the passing events of the age, are suitable monitors of the final dissolution of the material system, and of our duties as immortal beings.*

In surveying the nations of the earth during only the last thirty years, the most appalling spectacles of crime have been presented, and the most tremendous visitations of retributive justice have followed in the footsteps of the transgressor. We have seen kings dragged down from their thrones, and brought in judgment before the vilest of their subjects, stripped at once of their crown and their life: while ruffians have mounted the tribunals of justice, and swayed the sceptres of kings. These have sported with human misery. They have waded in the blood of millions, and had no other pleasure so great, as that of turning fruitful vales into fields of slaughter. Proud of their disgraceful elevation, such men have loudly insulted the Most High, reared their brazen front in defiance of their Maker, and, in their infatuation, were ready to shout for the victory. But we have seen them only a little while: the triumphing of the wicked is short. While such haughty tyrants fancied their power established on an adamant base, at the mandate of the King of kings their monarchies are dissolved, their armies melt away, and the fabric of their power falls to dust.

Such examples of fallen greatness afford the contemplative Christian a salutary lesson. They conduct him forward in imagination to the final catastrophe, which will finish the action of this world's drama, and subsequently lead to the consideration of himself as an actor in some of the scenes. By such exhibitions of the divine power in the administration of human affairs, he cannot avoid anticipating the day of final account, and is taught to apply to himself the impressive admonition, “What manner of person ought I to be!”

From events, which take place in his own nation, will be drawn a similar conclusion. Here, nearer home, he sees the struggle for power, and the iniquitous acts of legislators to increase the strength of a party, at the expense of an incalculable mass of human suffering. From the decisions of a majority he often learns, how useless are arguments addressed to the understandings of men, or appeals to their justice, when their measures are prompted by supreme selfishness. Reviewing these subjects, the humble disciple will not only mourn over the sad spectacles of wretchedness, but will seek to alleviate suffering by such means as are in his reach. Should his efforts be vain, and, in mitigation of his sorrow, he be obliged to turn away from the miserable prospect, he will seek to fix his eye on the world to come. If no refuge below is accessible to the sufferer, he will call to mind the justice and mercy of God; his character as judge of the nations, and defender

the oppressed; and will reflect, that He will arise, and His enemies will be scattered. So far, then, should the Christian be removed from despondency, when he beholds the earth filled with violence, that the very evils he deplors should stimulate him to labor after increasing firmness of heart. He might well say, "Since these events are successively occurring in boundless vicissitude, I am every hour approaching nearer to the termination of the great series; the particular event connected with my departure may be near. How is my mind affected at each stage of the progress; and what is likely to be the complexion of my moral being in the ages to come? How earnest should I be in preparing for my exit; how grateful to the God, who preserves me, amidst such a scene of desolation; and how submissive to his government, which will eventually bring good out of evil."

As the present period has thrown to the winds all human calculations, and the most sagacious are involved in misfortunes as deeply as any, the instruction drawn from this state of things properly applied, would break off a wise man from the too strong grasp of sensible objects, and fix his thoughts on a treasure in heaven. Does the property, which seemed almost within a man's reach, and on which he is about to place his hand, suddenly escape him? Let him thence consider the inestimable value of a possession, which thieves cannot steal, the worth of a security which enemies cannot destroy. Do his fondest hopes prove most fallacious? Let him strive to obtain that hope, which maketh not ashamed.

Perhaps few individuals ever had an extensive intercourse with mankind, without many painful anxieties. Events in the daily occupations of life have something to interest us; and, as we pass imperceptibly along the current, objects fitted either to amuse or instruct us present themselves, and are attended with various circumstances which give them a hold on the affections. It is so difficult to pursue any employment, or live in any spot, without acquiring attachments of an earthly nature, that most men are insensibly drawn towards their several objects so forcibly, as to forget the design of this world altogether. Overlooking the institutions of Providence, we change the order established in the universe, and consider that as the end, which was intended only as the means. A natural consequence of such perversity of conduct is, that on the exchange of instruments, which God prepared and placed in our hands, we mourn as if the foundations of our happiness were destroyed. A longing melancholy gaze is directed towards the idol thus removed from our embrace, and the language of complaining unbelief is, "Ye have taken away my gods, and what have I more?" The preservative against such excessive fondness for temporal enjoyments should carefully be sought, and its application become a part of our daily study. It is not easy to conceive of a remedy of superior power, or admitting a broader application than that proposed by the apostle: "Seeing, then, that all these things shall be dissolved; what sort of persons ought ye to be."

Has any one friends, whose interests he seeks to promote? Let him look well to the expedients adopted for this purpose. With the affecting frailty of temporal possessions full in view, let him cautiously examine the case, and decide whether any such species of ambition as

now prompts him, will sustain his fainting head on the dying pillow, whether the unhallowed passions of "honorable men" will be likely to impart confidence and hope before the last tribunal? Contemplating the grandeur of that scene, the wise man sees the affairs of this world diminished before him, and deserving his earnest attention only so far as they stand connected with the eternity to which he is hastening.

X.

REVIEWS.

CXXXVI. *English Synonymes explained, in Alphabetical Order; with Illustrations and Examples drawn from the best Writers.* By GEORGE CRABB, of Magdalen Hall, Oxford. First American, from the second London edition greatly enlarged and corrected. Boston: Charles Ewer, No. 51, Cornhill. 1819. pp. 1006, 8vo.

WE are glad to see any new work, which professes to make us acquainted with our own language; a language, which has many and great excellences, mixed with serious defects, and obvious deformities. It may well be doubted, whether a disciplined mind of the highest order, like that of Bacon, would not be able to communicate its thoughts as happily, and as forcibly, in the English tongue, as in any one of the immensely diversified modes of speech, by which different parts of the human family are separated from each other. That such an opinion is not solely dependent on national prejudice for its support might easily be made apparent, had we leisure to pursue the subject. However this may be, an undisciplined mind is perhaps more apt to blunder in our language, than in almost any other. Its very copiousness and richness, which in the hands of such a master as Burke or Milton, furnish the materials of incomparable beauty and magnificence, serve only to mislead and confound many ordinary writers.

Considering how many intelligent, reflecting, and sagacious men there are in the United States;—how many deep thinkers and wise observers;—it is remarkable, that we have so few decent writers, and correct speakers. The great characteristic of many very sensible writers, able preachers, and ingenious pleaders, may, so far as style is concerned, be expressed in one word, *carelessness*. They often blunder along, without appearing to employ a single thought upon that, which is the grand medium of communicating thoughts among men. We hope, however, that the state of things is improving in this respect; and that, in all our principal seminaries of learning, more attention is paid than formerly to a correct knowledge of our native language.

The design of Mr. Crabb is sufficiently obvious from the title-page. He selects the principal words, which, as used by the best writers, have a meaning nearly alike. He explains the signification of each by a reference to its etymology, and by giving a definition of his own. He then illustrates the difference of the words, as he understands them; and fortifies his own opinion by quotations from standard authors.

It is doubtless true, as Mr. C. suggests, that there is a deficiency in this department of English philology. His design was a good one, and merited patronage. He has accomplished it, in such a manner as not to cause the patronage to be regretted, if he has not, as we think

has not, fully answered the expectations of the literary public. Some of his illustrations are forcible and clear; but he obviously wrote too much haste, and is far from possessing eminent powers of discrimination. Among the happiest instances of showing the difference between words, which are often thought to be quite synonymous, we could point the reader to the following: *case, cause;—candid, open, sincere;—bent, bias, inclination, prepossession.*

The comparison of *conviction* and *persuasion* is the worst specimen we have found. It has several faults; but, among others, this remarkable contradiction. "Our *conviction* respects solely matters of belief or faith; our *persuasion* respects matters of belief* or practice." p. 319. "The practical truths of Christianity demand our deepest conviction; of its speculative truths we ought to have a rational persuasion." p. 320.

Under the article *story, tale*, Mr. C. says, "the *tale* is always signed;" and again, "the *tale* is always an invention." The author had forgotten the famous line of Shakespeare, "Mark how a plain *tale* shall put you down," where a simple narration of facts is intended.

In the comparison of *writer*, and *author*, there is the following unaccountable remark. "Poets and historians are termed *authors*, but not *writers*." What means this; "Cedite Romani scriptores, cedite Graii?" where the reference is particularly to poets. What means Mr. Crabb's title-page, where he says his examples are "drawn from the best *writers*?" these examples being taken in great part from poets and historians, who, it seems, are not writers. There is no ground whatever for this distinction, either in our own language, or any other.

As a short specimen of Mr. C.'s manner, we quote the following:

"To find fault with, blame, object to.

"All these terms denote not simply feeling, but also expressing dissatisfaction with some person or thing.

"To find fault with signifies here to point out a *fault*, either in some person or thing; to *blame* is said only of the person; *object* is applied to the thing only: we find fault with a person for his behavior; we find fault with our seat, our conveyance, and the like: we *blame* a man for his temerity, or his improvidence: we *object to* a measure that is proposed. We find fault with, or blame, that which has been done; we *object to* that which is to be done." p. 522.

On the whole, we recommend the work before us as likely to be useful, not so much by the accuracy of its definitions, or the authority of its decisions, as by its affording the materials of thought, and teaching the student to compare, reflect, and decide for himself.

CXXXVII. *Correspondence between the late Commodore Stephen Decatur and Commodore James Barron, which led to the unfortunate meeting of the 22d of March.* Boston; Russell & Gardner. 1820. pp. 22. large 8vo.

OUR readers need not apprehend, that we are about to distress their feelings, by detailing the charges and recriminations of two bloody-minded men, deeply hostile to each other, and totally regardless of law,

* The repetition of the word *belief* here may be the printer's fault; but our criticism has no reference to this repetition.

human and divine. Such is the universal character of duellists, so far as they encourage private combat, either by their approbation, or their example. They answer to the faithful description of Achilles:

"Impiger, iracundus, inexorabilis, acer,
Jura neget sibi nata, nihil non arroget armis."

This correspondence does neither of the parties any credit; but we think it most dishonorable to the unhappy man, whose life fell a sacrifice to the sanguinary code, the decisions of which he felt bound to obey. As a mere duellist, we think he appears far, very far, from advantageously. Though we cannot profess much skill in such matters, we had always supposed the principal glory, at which duellists aim, to consist in a prompt disregard of danger, a perfect readiness to fight, as perfect a readiness to be reconciled after fighting, an abstinence from abusive language, entire secrecy till after the battle, the transaction of the whole business in a very gentlemanly manner as to style and temper, and the avoiding of all long acrimonious discussions, which could do no good in any supposable event, but which would seem to stand in the way of a cordial reconciliation, if both parties should happen to survive the conflict. These things we take to be among the chief excellences of duelling; but not one of them is apparent in the case before us. On the contrary, we find a shyness of danger, a backwardness to fight, a quibbling with respect to any advantage, which the challenged might claim, an abundant readiness to enter into a war of words, and a total disregard of each other's feelings, or the feelings of each other's family and friends. Considering the melancholy termination of the controversy, we should not be inclined to speak so freely of the parties, had they not written expressly and avowedly for the public, and were not their offences, on that account particularly, offences against the public of no ordinary magnitude. While they were insulting each other, they were at the same time insulting the public, by intentionally laying their quarrels, their insolent contempt of each other, and their cool vituperations, before the public. The community, therefore, are bound to take notice of this offence with all its aggravations. It appears to us, that duellists of the higher order, both in this country and abroad, will look down upon this correspondence as beneath the dignity of high-minded and honorable men, and as descending into the regions of vulgarity, and personal abuse. But whatever duellists may think or say on the subject, we have more serious allegations to bring, than any which they would entertain. Our observations must be brief, and will be arranged under the following heads.

1. Both these champions have borne their testimony against duelling. Com. Decatur says, "I do not think that fighting duels, under any circumstances, can raise the reputation of any man; and have long since discovered, that it is not even an unerring criterion of personal courage. I should regret the necessity of fighting with any man; but, in my opinion, the man, who makes arms his profession, is not at liberty to decline an invitation from any person, who is not so far degraded, as to be beneath his notice. Having incautiously said I would

meet you, I will not now consider this to be your case, although many think so; and if I had not pledged myself, I might reconsider the case."

p. 9. Com. Barron is still more decided. "Upon the subject of duelling," says he, "I perfectly coincide with the opinions you have expressed. I consider it as a *barbarous practice, which ought to be exploded from civilized society*; but, Sir, there may be cases of such aggravated insult and injury, received by an individual, as to render an appeal to arms, on his part, absolutely necessary. Mine I conceive to be a case of that description; and I feel myself constrained, by every tie that binds me to society,—by all that can make life desirable to me,—to resort to this mode of obtaining that redress due to me at your hands, as the only alternative, which now seems to present itself for the preservation of my honor." pp. 17, 18.

There is something so monstrously absurd and preposterous in the whole conduct of a duel;—in its plan, progress, and termination;—in the reasons assigned for it, and the excuses by which it is palliated, that few persons can have patience to examine it deliberately. Argument seems totally useless; the authority of the wise and good has no weight; the sanctions of law human and divine are contemned. What can be said on such a subject? With the duellist himself nothing can avail. With others the case is too plain to admit of statement or illustration. If we had patience to take up all the absurdities of the practice, and to analyze them one after another, who would have patience to read?

Yet we cannot but advert to one clause of the code of honor, as it was understood by Com. Decatur, which puts it in the power of any rash man, who has become expert in the art of manslaying, to murder his brother duellist whenever he pleases. The clause is that which declares, that an officer "is not at liberty to *decline an invitation* from any person," &c. The only question, which a challenged officer can ask, is, whether the challenger is not utterly "degraded." He may not inquire, whether there is any cause of offence. It is enough that somebody *invites* him to be killed. If he ventures to decide, that his antagonist is too "degraded" to enjoy the distinction of butchering an honorable man, he will be accused of making the decision under the influence of fear. He had better fight first, therefore, and consider the case afterwards. Besides, if the characters of all, who have fought duels, were fairly brought under review, it would be difficult to say, what degree of mental imbecility, professional incompetency, or moral depravity, or what union of all three, would constitute a sufficient degradation to deprive a military man of the privilege of killing and being killed. To apply these remarks to the case before us; if all that Com. Decatur says of his antagonist be true, his character must be base indeed. Yet it was *necessary* to accept an invitation, even from such a man. Suppose Com. Barron should conceive, that it is still *necessary* for him to call out two or three more. How could the invitation be declined? One man has accepted the invitation at the expense of his life. It would be hazardous indeed for another to decline an invitation, after the matter has been thus decided; and still more hazardous for a third: for it is to be remembered, that the character of a duellist always improves very rapidly, while the duelling process is

going on. The amount, therefore, of this part of the code, is, that the vilest man in the world may, for any cause or no cause, kill the best man, the most valuable man, whom he can find in the military service of his country.

Again; these men disapprove of duelling. They esteem it no proof of courage,—a barbarous practice,—and one that ought to be exploded. But when shall the practice be exploded, if there is no beginning of a salutary reformation? Will not the causes, which make it necessary to fight now, make it necessary to fight while the world shall stand? And how can it be said, that the practice ought to be exploded?

2. The duel under consideration bears a very striking resemblance to most of the wars, which are within the compass of history. The duel was necessary. Neither party could avoid it, if you believe his declarations. Yet we all know, that either party could have avoided it, with the most perfect ease;—without losing any thing, without endangering any thing valuable. On the contrary, fighting was a troublesome business, both in its preparation and its issue.

So it is with nations. They always declare that war is necessary and unavoidable. They make a great parade of the injuries and indignities, which they have suffered; they trumpet their meekness and forbearance, and solemnly aver, that they are impelled into war. Each nation represents its enemy as a prodigy of violence, and fraud, and itself as a model of justice, integrity, and suffering virtue. All these representations are false, at least as to their extent. Both nations have acted foolishly, and perhaps unjustly; but they have not suffered so much in years of peace, as they would suffer in a month of war. The necessity was altogether factitious. It commonly exists as much at the close of the war, as it did at the beginning; and the list of injuries, which were drawn up with such gravity, as imposing an irresistible necessity, has been increased a hundred fold during the reign of violence and blood.

In every case of apprehended war, it ought to be the first object with every man, who has influence, and especially of every able writer, to examine the alleged necessity; to see if it is not assumed totally without proof; to inculcate forbearance and consideration; to explain what will certainly be lost by a war; to describe the uncertainty of its issue, and the incalculable amount of what will probably be lost; and to denounce the judgments of the Almighty Ruler upon all, whether high or low, honored or disgraced, who shall, for light reasons, and through the influence of false allegations, plunder the goods, debauch the morals, and destroy the lives of their fellow men. In one respect, wars seem more unreasonable than duels. A great proportion of the sufferers are usually innocent of the alleged causes of war, and do all they can to avoid its evils. But no duellist is shot, unless he voluntarily exposes his life in single combat.

3. How much more deliberate was the murder of Com. Decatur, and how much longer premeditated, than almost any murder, which brings its perpetrator to the gallows. More than nine months elapsed after the first letter and answer were interchanged, before the crime was actually committed. In the letter and answer the deliberate design of killing, if necessary, is apparent. Many of the murders, which bring upon the guilty offender the whole vengeance of the civil power, are

perpetrated without the opportunity of a single hour's retirement and reflection; but here two cool, collected champions sit down to the work of death with as much composure, as if they were writing a dissertation on the law of projectiles, or bringing forward some plan of national improvement; and nearly three hundred days pass over their heads, between the cruel purpose and its bloody execution. Indeed, the man who comes to the deliberate resolution of shedding blood, on duelling principles, leads a life of murder, so long as he persists in that resolution, although he should never send or receive a challenge. On confirmed duellists no impression can be made; but if any young man, who is fascinated by the word *honor*, should cast his eye on these pages, we would solemnly warn him of the danger to which he is exposed. However lightly men may agree to regard the killing of each other, it will never be regarded as a light matter by the Almighty Lawgiver; by Him, who formed man, and endowed him with those high attributes, which are capable of noble employment in the Creator's service.

4. In how odious and despicable a light do the officious and meddling promoters of duels appear. It would seem, that there was no small agency of this kind in the case before us. Some busybody was engaged in carrying declarations backward and forward; another was soliciting the first correspondence to show around. We think it highly probable, that the duel, though perhaps long meditated, would never have taken place, had not this course been pursued. The sport of mischievous boys, who take delight in setting two fierce mastiffs upon each other, is honorable and dignified, if compared with the foolish interference of men, for the accomplishment of so atrocious a design.

5. It is very evident, from the whole correspondence, that both parties hated to fight. In other words, each felt as though it was a serious thing to be shot through the body. Each advanced to the conflict with no small apprehension for himself, though he appears to have indulged no solicitude for the safety of his adversary. From the quickness and exactness of the fire, and the direction to the most mortal part of the body, (if the newspaper account is correct,) it would seem that each was disposed to destroy his enemy as surely and speedily as possible.

Perhaps it will be asked, how these men should be induced to fight, if they really dreaded the issue? We acknowledge that there is ground for the inquiry; and it demands a good deal of reflection to answer it satisfactorily. There is no doubt, however, that many duellists have gone to the field of blood, with almost as much reluctance as the criminal to the gallows. They have passed sleepless nights in the dreadful interval, between the challenge and the meeting. They have often resorted to very mean and humiliating expedients to creep out of the difficulty, without refusing to fight on the one hand, or exposing their lives on the other. That iron-handed necessity, which leads them to the field of slaughter, seems, in most cases, to amount to no more, than that having committed themselves on the subject of duelling, they cannot even reconsider the matter. Having sold all their precious interests, their lives, the peace of their families, and even their souls, for a *mess of pottage*, they cannot bring themselves to annul the bargain. It

is indeed a strange and woeful instance of the delusion, to which the depravity of man exposes him.

6. After it had been determined by the parties, that they would kill each other if possible, it is distressing to see how unalterably bent on evil their hearts were, in circumstances which should have occasioned a salutary change. The meeting became inevitable, on duelling principles, in the month of June. Nothing further was done in the matter till October; and the excuse, which Com. Barron assigns for the delay, was, "that he was confined to his bed, the chief part of that period, by a tedious and painful indisposition." p. 11. A considerable delay subsequently took place, and the last letter of the series is as follows:

"Sir,

"Norfolk, Feb. 6, 1820.

Your letter of the 29th of December found me confined to bed, with a violent bilious fever, and it was eight days after its arrival before I was able to read it; The fever, however, about that time left me, and my convalescence appeared to promise a moderately quick recovery. I therefore wrote you my note of the 16th ult. In two days after I relapsed, and have had a most violent attack, which has reduced me very low; but as soon as I am able to write, you shall hear from me again to the point. I am, Sir, your obedient servant, JAMES BARRON.

Com. STEPHEN DECATUR, *Washington.*"

What a picture! A poor helpless man, distressed with pain, and almost in the embraces of death, spending all his little strength in preparation to kill his brother;—crawling away from the sides of the grave, raising his dim and glazed eyes, and extending his feeble, trembling arm, to destroy that life, which the whole created universe could neither give originally, nor restore when lost. No proof of even occasional relentings; no symptom of the flinty heart having been softened for a moment by the fire of affliction.

Com. Decatur's time passed in a different manner. The routine of fashionable life occupied his hours. In the splendid drawing-room, and the magnificent saloon, he was preparing to become a tenant of the dark and narrow house. At a ball given by himself, in his own spacious mansion, surrounded by six hundred gay and thoughtless beings, he was about taking his final leave of elegance and beauty, putting on his shroud and extending himself in his coffin. This he was about to do, while in the deliberate act of murdering his brother. *And the harp, and the viol, the tabret, and pipe, and wine are in their feasts; but they regard not the work of the LORD, nor consider the operation of his hands.*

7. The amazing inconsistency of duellists is very obvious. Their professed tenderness, and their real cruelty, form one of the most striking contrasts any where to be found. Com. Barron is tremblingly alive to the fear, that the females of his family should suspect what was in agitation. In his letter of Oct. 23d, he says; "I will thank you not to put your name on the cover of your answer, as, I presume, you can have no disposition to give unnecessary pain to the females of my family." p. 5. And again, at the close of his long letter of eight closely printed pages; "I can make no other apology for the apparent tardiness of this communication, than merely to state, that, being on very familiar terms with my family, out of tenderness to their feelings, I have written under great restraint." p. 18. If the

females of a family would be so much distressed, at the bare apprehension that a duel might take place, with what agony would they behold a father or a husband brought home mortally wounded? Com. Barron was tender of his own family, and yet he voluntarily exposed them to the sudden and violent loss of their protector and guardian, and of all their means of support. He was tender of his own family; but he was willing to carry agony and desolation into the family of his antagonist. He was desirous not to occasion a momentary pang; but perfectly ready to inflict a wound, which can never be healed while life remains. This lively sensibility on smaller points, and an apparent disregard of heart-rending and durable anguish, remind us of Lord Nelson's testimony, on the trial of Capt. Macnamara for the murder of Col. Montgomery. This murder took place in the form of a duel; and was occasioned by Col. Montgomery's striking the captain's dog, and replying to the owner's admonition, in a style of genteel, careless insolence. The counsel for the prisoner called witnesses to prove the excellence of his general character, in order to convince the jury that the killing was without malice. Lord Nelson swore, that, from a long acquaintance with the gallant captain, he did not think him capable of "hurting a hair of the head of man, woman, or child." Yet that same captain had confessedly killed a man, in the prime of life, for the single offence of a hasty reply to a rather uncourtly caution.

8. The pamphlet under consideration will tend to depress our national character abroad, in the estimation of all, whose good opinion is worth possessing. The achievements of our navy, during the last war, have drawn toward it the concentrated attention of the civilized world. Every distinguished officer on its rolls is a public character of no ordinary responsibility. What he does will be known and read of all men. It could not be concealed, were he disposed to conceal it. In the case before us, the parties designedly wrote for the inspection of all men; they fought with the eyes of Europe and America upon them. Their reasons were to be canvassed, their motives examined, and their temper and habits discovered. In this trying predicament, how miserable is the exhibition. What is there, in the whole history of the transaction, that a judicious man can respect, or a virtuous man cease to condemn?

9. What is the remedy for duelling? In the present perverted taste, and amid the prevalence of warlike principles, this is a question difficult to be answered. One thing, however, can be done by the virtuous part of the community, more effectually than has ever been done hitherto. All, who abhor the principles of duelling, can express that abhorrence with more unanimity and energy, than have been yet called forth. They can show by their declarations and their example, that they regard all concerned in duelling, whether principals, seconds, surgeons, or busy-bodies, as guilty of very aggravated murder, and no more to be countenanced than other murderers. They know that the laws of their country say this;—that the law of God says it;—and they will not be backward to give the declaration their hearty assent. Their united voice will not be disregarded.

One reason, why many conscientious persons do not express more pain and regret, on account of deaths occasioned by duels, is, that they

regard duellists, in the mass, as a very worthless set of men, and feel as though the world could easily consent to part with them. But this is viewing the subject too lightly. Duellists are no worse by nature than other men; and the greater and the more evident their guilt is, the more urgent are the reasons for public testimony against it, and public mourning and humiliation on account of it.

At the close of these remarks, we cannot but remind the reader how unequally public justice is administered in all countries; but, to bring the matter home, how unequally in our own. A murderer in the lower classes of society is hung; a privileged murderer is unmolested:—a common murderer cannot elude the vigilance of the police, though the deed be done in secret, and he escape with all possible haste; against a privileged murderer the crime can hardly be proved, though it be proclaimed beforehand, known hundreds of miles from the scene of action before it takes place, witnessed by numbers, minutely described in the public papers, and all the circumstances as well known as the most public transactions can be known by persons not actually present. The unhappy pirate, who, in the capacity of a common sailor, prowls the ocean, and appropriates to himself a small portion of booty, is executed; but the pirate, who keeps his den in the midst of a great city, purchases or builds a vessel, procures arms and ammunition, enlists a crew, and sends them forth to indiscriminate robbery,—not only remains untouched, but, if his wealth does not forsake him, is flattered and caressed. Not quite two years ago, three slaves, a man and two women, were executed in Virginia, for the murder of their master. True it was, they killed him; but it was strictly in self-defence; and he was, according to the acknowledgment of the whole neighborhood, one of the most abhorred tyrants that ever disgraced human nature. About a year since two white Virginians agreed to kill each other, if possible, in a most savage duel. One was killed, and the other barely escaped. No attempts were made, however, to punish the murderer. A short time since one slave was hung, and another burnt, for killing their master. What had been his treatment of them, is not said; as they did not live to write the history of the affair. But the crime had been contemplated but a short time; and the criminals were poor and ignorant, if not insulted and abused. Great men, however, can meditate a crime for years, commit it when they please, and never have their conduct called in question.

This seems a little hard, and not exactly fair and equal. If a deliberate murder ought to be punished with death, as we fully believe it ought, why should a poor, ignorant, unfriended man have the most rigorous sentence passed upon him, and the rich, enlightened, polished gentleman be suffered to transgress with impunity? Let it be remembered, that there is a tribunal, where is no respect of persons, where no sophistry can deceive, and no combination protect from the arm of vengeance.

Though we view duellists as very high-handed offenders, we think the same pity is due to them, as to other criminals; and our desire is, that every practicable method should be taken, to bring them to reflection, to repentance, and to thorough reformation.

MASSACHUSETTS MISSIONARY SOCIETY.

Just as we were about taking our pen to write an article on the claims of this Society, the following appeal of the Secretary appeared in the last Recorder. We gladly lay it before our readers, and solicit from them a prompt attention to its representations.

TO THE FRIENDS OF OUR COUNTRY AND OF ZION.

THE design of this communication is to bring before you a Society, which, in a measure, seems to be forgotten by the Christian public; but whose claims for support are neither few nor small. *The Massachusetts Missionary Society* is one of the oldest of the kind in this country, having been in operation now more than twenty years. Its income, though never large, for several years has been gradually diminishing. Some congregations indeed, from the first, have contributed to its funds with a liberality worthy of special commendation. But in the lapse of time, some of its clerical members who annually brought to its treasury the charities of their people, have been removed, and their successors in the ministry have turned these charities into other channels. The numerous and pressing calls for charity by more recent and splendid institutions, have led other congregations to divide their pious offerings and to give only a part to aid the cause of missions in our own country. These and other causes have conspired to lessen the receipts of this Missionary Society so considerably, that its treasury can no longer meet its customary expenses. The annual subscriptions, donations and contributions for the year ending June 20th, 1819, did not amount to twelve hundred dollars. Whereas the expenses of the Society for the year ending May 25th, 1819, were more than eighteen hundred dollars. The Trustees the last year were compelled to employ several of their stated Missionaries for a shorter term than usual, and wholly to drop others from their list of appointments; and yet they anticipated much of the receipts of the present year. They also declined to send any Missionary to several places from which very pressing applications were made for assistance. Without an increase of funds, the operations of the Society at no very distant day, will be reduced within very narrow limits. The Board must recal their Missionaries, abandon those fields they have long occupied, and where the Gospel has been faithfully dispensed, and suffer them to be overspread with error, ignorance and vice. The feeble churches, which have been planted and watered in the wilderness, under the patronage of this Society, must be left to experience a famine of the word; and hundreds of her spiritual children must be cast off, and no more receive from her hand the bread of life.

It is however believed that no cause exists why this Society should not be supported, and when it is remembered, that the Missionary Societies in the other states, which were instituted to carry the Gospel to the destitute in our own country, are supported with a liberality worthy their benevolent design. Will not the friends of Zion ask, "*shall Massachusetts, which has so distinguished herself by her laudable deeds in this day of Christian enterprise, suffer the eldest of the daughters of her charity to famish and die!*" Every feeling of their hearts must prompt them to answer no. The Trustees cannot allow themselves to doubt the disposition of the public to afford them reasonable aid in the prosecution of their benevolent designs; and that when their wants are generally known, they shall receive their full proportion of the charities of the day. Surely those who mourn over the state of the poor heathen, and are doing so much to send the Gospel to them, will not shut up their bowels of compassion towards their own countrymen, who are perishing in ignorance and sin. Nor will they withhold assistance, who think too much is done for the conversion of the heathen, and not enough for those whose case is equally deplorable in our own land. If any think we ought to act upon the principle that charity begins at home, and first to supply the wants of our own countrymen, before we send assistance to distant nations or isles of the ocean, an object is here presented, which cannot fail to gratify their wishes. They are here invited to act in accordance with their principles, to aid in carrying the Gospel to the destitute in our own borders, who are beseeching us to send them assistance.

Does any ask, "why ought I to aid the object here recommended." For the information of such, the following facts are stated. Let them be seriously consid-

ered, and it is believed that every pious heart will cheerfully obey this call for public charity.

In the State of Maine, where the Missionaries employed by the Society chiefly labor, there are about 120 Towns and Plantations, containing a population of more than 120,000 souls, destitute of regular, settled ministers. These people are scattered over an extensive region, and generally poor. They cannot be embodied into congregations sufficiently numerous to support a religious teacher. In many of these Towns, churches have been organized, cherished and increased by the instrumentality of Missionaries. They have hitherto and must for a time to come be wholly dependent, or nearly so, on the charity of others for the privileges of the Gospel ministry. In a communication signed by a committee of seven in behalf of the church and congregation, from one of these Towns, dated March 17th, 1820, they say, "*We had been destitute of preaching for two years, when one of your Missionaries came among us three weeks ago; for whose faithful labors we render you our sincere thanks.*" They plead in a very touching manner for assistance in future. "*We are indeed a destitute people. Our children are growing up in ignorance of the public ordinances of the Gospel. The people are becoming indifferent about the Sabbath, and some are waxing bold in sin. We pray that you would consider our case, and send us a pious, prudent, and able Missionary. We feel as though we cannot be denied. You will excuse our importunity, since we plead for the salvation of immortal souls, and the advancement of Christ's kingdom.*" This is but a specimen of what is annually received from many towns. In the whole county of Washington there are but two congregational ministers, and these are fifty miles apart. Along the sea-coast east of the Penobscot, from Bluehill to Machias, a distance of more than ninety miles, there is but one congregational minister, and his labors have been much interrupted by ill health. Most of the towns and settlements are destitute of any regular preaching whatever. The moral state of society consequent on such a dearth of the word of life can easily be conceived. In the counties of Somerset, Kennebec, Oxford, Hancock, and Lincoln, there are many missionary fields, which are already white to the harvest.

These facts, it is hoped, will not fail to excite your sympathy, and loudly call on your piety and benevolence to do something for the relief of those destitute regions. Will you not lend your support and co-operation in the charitable design of communicating to them the ordinances of our holy religion. Will you not give something that the bread of life may be given to those, who are famishing for it, and that it may be again said, "*The poor have the Gospel preached to them.*"

It is believed that the *friends of the destitute*, will not treat with neglect this call made in behalf of those who are beseeching us to send them the Gospel. They have strong claims upon us, who possess the Gospel, and the means of sending it to them. It is as necessary that the Gospel should be preached to them as to ourselves; and Christian instruction is likely to be as useful to them and their children, as in any part of the land. Nor let it be supposed that what is given in aid of benevolent objects, is a real loss of property to the individuals who give it. The earth is the Lord's, and the fulness thereof, and all that we possess, we have received from his hand; and to give a portion of what God has given us to help the poor and needy, is the right way to increase what we possess; for it is one of the principles of the divine government. *He that watereth, shall himself be watered. He that hath pity on the poor, lendeth to the Lord, and that which he hath given will he repay him. Give and it shall be given unto you.* It is certain also the more cheerfully and liberally we give to send the Gospel to the destitute, the greater blessing will that Gospel be to us and to our children.

The clerical members of the Massachusetts Missionary Society, are particularly and respectfully requested to bring its concerns distinctly before their people; to acquaint them with the embarrassing state of the Society's funds, the pressing calls upon the Board from many destitute towns for Missionary labors, and, on a day previously appointed, to take up the collections of their people to aid the objects of the Institution. All the members and friends of the Society are desired to circulate the information in this paper, and to endeavor to awaken public attention to the cause of Domestic Missions.

By order of the Trustees.
Danvers, April 15, 1820.

S. WALKER, Secretary to the Board.

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VOL. XVI.

ARKANSAW MISSION.

Letter from Messrs. Finney and Washburn to the Rev. Dr. Worcester.

Elliot, Choctaw Nation, Jan. 12, 1820.

REV. AND DEAR SIR,

It is with the greatest pleasure, that we are enabled to address you from the consecrated ground of your second establishment among the aborigines of our country. To be able to rest in the society of the dear missionaries at Elliot, and thus repose in the bosom of Christian friendship in this wilderness, is like cold water to the thirsty soul, after our long and toilsome journey from the East and North.

On the 30th of August, after some unexpected delays, brother and sister Finney, and sister Minerva Washburn, left Randolph, Ver. and on the 13th of September arrived at Rockaway, N. Jer. the residence of Mr. Abijah Conger, and others destined to the mission at Brainerd. No incidents worthy of communication occurred in the journey thus far, except the continual goodness of our Heavenly Father making our way pleasant and prosperous, and giving us a safe arrival at the end of our first stage.

On arriving at Rockaway, brother Finney found three of the children of brother Vail dangerously sick, which retarded the preparation of the company, and caused a delay of nearly three weeks. Two of the sick children were removed by death; and on the 18th buried in the same grave. The event was met with calm resignation by the afflicted parents, and the graces of the humble Christian shone in this severe trial of their faith.

After waiting more than a week longer, for the recovery of brother Vail's remaining sick child, it was judged advisable to leave him in the care of friends, and journey without him. This must have been a great addition to the trial of brother and sister Vail; but it was borne with apparent cheerfulness for the cause of Christ. We feel it a duty, as well as a pleasure, to record the lively interest taken in the missions of the Board, and the kind and benevolent attention paid to brother Finney and family, by Col. Joseph Jackson, of Rockaway, while they were detained in that place.

On the 30th of September, brother Finney and family left Rockaway, in company with Mr. Abijah Conger, Mr. John Vail, Mr. John Talmadge, and their families. The first Sabbath after leaving New Jersey was spent in Philadelphia. The Christian people of that city, and particularly those of the Northern Liberties in the Rev. Mr. Patterson's society, took a deep interest in the missions, and showed many kindnesses, which greatly endeared them to our hearts. We would also mention the same things of the people in Wilmington, Del.

[At the seat of government, where they arrived Oct. 9th, Messrs. F. and W. with their brethren, experienced the friendship of T. L. M'Kenney, Esq. the superintendent of Indian trade, who is deeply interested in all the benevolent plans for the improvement of the Indians. He gave them letters to the governor of the Arkansaw territory, and to various agents of the U. S.]

At Alexandria sister Vail was attacked with a bilious complaint, which for a time prevented her journeying. It was thought advisable, that the whole company should not be detained on expense. Brother and sister Vail were left in that place with the small waggon for their convenience, while the rest of the company proceeded on the way. In a short time, however, she was mercifully restored, and they resumed their journey. They rejoined the company soon after passing Charlottesville, about a hundred and forty miles from Alexandria.

While passing through Virginia, the company had the misfortune to lose two of their best horses; one belonging to brother Finney, the death of which could be referred to no assignable cause: The other, belonging to brother Conger, died, as was supposed, by eating too much wheat, given him without the knowledge of the brethren at the time. After this, nothing occurred requiring particular remark, till we were about entering the territory formerly belonging to the Cherokees. Between Washington, (Ten.) and the old Cherokee line, brother Finney and company heard, that brother Washburn and Milo Hoyt were on the way to meet them, but that they had taken a different route, and of course had gone by. On the day following, however, at Mr. Brown's, a half-breed Cherokee, we had the satisfaction of meeting and embracing each other, after a year's separation at the two extremes of the United States. Having taken some rest and refreshment, and recounted some of our wanderings and toils, we proceeded on our way, hoping to arrive the same day at Brainerd—that interesting spot, consecrated by the prayers and charities of thousands to Zion's King: but on account of the roughness of the way after crossing the old line, and the time spent in getting all the waggons over the Tennessee, night came upon us while on the banks of the river, where we rested comfortably on the floor of an open log cabin till the next morning. Through the loving kindness of our covenant God, after journeying—a part of the company two weeks from Vermont to N. Jersey, and the most of us six weeks from N. Jersey, we all arrived at Brainerd, in health and safety, on Thursday, Nov. 11th, much less fatigued than was reasonably expected. Through the whole journey the Lord smiled upon us, and made the way prosperous. There was no excessive heat or cold. No distressing accident befel any of the company. No sickness, except the short illness of sister Vail, and very slight complaints in others, was experienced. The roads a great part of the way were good: not an hour's hindrance was occasioned by rain or bad weather. In all the country we passed, south of New York, a drought, which in some places was severe, had been experienced during the summer. This, while it raised the price of provisions, and especially food for horses, made the roads dry and hard, and rendered the travelling more expeditious.

Brother and sister Washburn left Georgia on the 18th of October, and reached Brainerd on the 22d. An account of their journey thus far has been previously communicated. We all met a very cordial welcome and an affectionate reception from the dear missionaries at Brainerd; but the time was short in which we enjoyed their society. On account of their want of help, brother Washburn had acted as a member of their mission family, endeavoring to assist them in the various departments of their work, till the arrival of brother Finney and the company. Consequently, no arrangements could be made for our particular enterprise. After brother Finney arrived, and brother Washburn was relieved by other help, we began without delay to make preparations for pursuing our journey. We visited Mr. Charles R. Hicks at Fortville, father and mother Gambold at Springplace, and Col. R. J. Meigs, Agent for the Cherokee Nation. These interviews were for acquaintance, and obtaining letters for the benefit of our mission. We were highly pleased with this Christian chief, and those devoted missionaries of our Lord. The latter, after laboring a long time, as they had inclined to imagine, almost in vain and alone, have been made to rejoice, during the last summer, by some mercy drops from above, and by the encouragement of more missionaries from the United Brethren. Col. Meigs received us kindly,—expressed his joy in the prospect of good to the emigrant Cherokees, and gave us, as did Mr. Hicks also, letters to the Agent, to the chiefs, and others in the Arkansaw territory. We received letters also to chiefs, principal men, and others, on the Arkansaw, from David Brown, an interesting young man in the school at Brainerd. He is brother to Catharine Brown, and to one of the chiefs of the emigrant Cherokees, and has spent about two years in the Arkansaw country. He appears thoroughly convinced of his lost estate, his need of a Savior, and of the excellence of the Christian religion. He is anxious for the improvement of his nation; and, in his letters to his brother and others west of the Mississippi, expresses himself feelingly and decidedly in favor of the school and mission at Brainerd,—of our extended mission, and of the Gospel of Christ. May the Lord renew his heart, and make him a herald of mercy to his people.

We should be pleased to mention some interesting facts which transpired while we were at Brainerd; but they will probably be communicated in the journal of that mission.* We would only remark, that the pleasure we experienced during one hour spent in hearing the dear children, but recently called from the surrounding forest, sing the songs of Zion, answer questions on religious subjects, and in conversation with one of the natives, (father of the boy named Jeremiah Evarts,) amply compensated us for our whole journey from New England. During the two and a half weeks spent in the Cherokee Nation, after brother Finney's arrival, we rode about 250 miles, preached six times at Brainerd and elsewhere, wrote letters, visited some of the natives, and made preparations for journeying to Elliot.

On the 30th of November, all things being in readiness for our departure, the children and members of the mission family assembled in the front piazza of the mission house, and after joining in prayer and praise, probably for the last time in this world, we exchanged the painful parting salutation, and commenced our journey from that place for the dark wilderness.

On account of the exceeding roughness of the way, we advanced very slowly. Our route, for the first half of the journey, was through a part of the Cherokee country, West Tennessee, a part of Alabama, to the military ferry, about 12 miles above Colbert's ferry. Between Brainerd and the foot of the Muscle Shoals, we crossed the Tennessee four times, several large creeks without bridges or ferries, and also the Cumberland mountain; which, both in the ascent and descent, is very steep and rocky. Much of this part of the way, especially from Brainerd to Winchester, (Ten.) was very rough and broken for waggons. However, the Lord being our helper, we were preserved in safety, and brought to the ferry, where we crossed the river the last time.

On the 13th of December, about three miles after leaving the ferry, we passed the last settlement of whites and soon entered the country of the Chickasaws. Before this, we had several rains, and repeatedly afterwards, which filled the creeks and swamps with water, and a great part of the path with the mire of clay. Between the river where we crossed it and the Chickasaw Agency, a distance of about 120 miles, these swamps and creeks are numerous; and, in the rainy season, as when we were in them, almost impassable. The creeks are without ferries, and generally without bridges. As they were of a muddy hue, we could ascertain their depth and the obstacles in them only by attempts to ford them. Hence we were sometimes almost buried in water, and our baggage much wet. In one instance, while in the deepest part of the creek, the large waggon, which went in first, and which had in it sisters Washburn and Finney with their babes, was stopped by logs lying unseen in the water to the height of the axle tree. We were obliged to carry out the women and children in our arms, and work an hour in the water waist high, while the weather was cold and rainy.

In passing through the Chickasaw nation, we had a swamp to every creek and a creek every few miles. These swamps are mostly of a clayey consistence; and if travelled in the rainy season, the path soon becomes mire, very deep and adhesive. Our waggons and horses frequently sunk in up to the body, and in several instances so firmly, as to become immovable without a change of circumstances. In such cases, we were compelled to unharness the horses to extricate them from the mire; next to unlade the waggons, pry them up with levers, and roll them by hand to a place where the horses could stand. Instances of this kind doubtless would have been multiplied, had not the horses, with which we were furnished, been the best for such labors. In passing the swamps and low lands, we frequently crossed deep sloughs, into which the waggons fell perpendicularly nearly three feet, and must rise in like manner; while the surface of the mire much resembled the surrounding ground. In passing one of those places brother Finney's hat was brushed from his head, and carried down by the wheels too far to be found again; and that in a place where another was not to be obtained. However, a handkerchief tied round his head very well supplied its place, according to the custom of the country. We were then near the Chickasaw Agency, where we arrived on the 22d of December.

* See Journal of the mission at Brainerd in the numbers for Feb. and March.

Hitherto we had resorted to no arm of flesh for aid. But while there, ruminating upon difficulties we had surmounted, and anticipating those to come, our hearts were rejoiced by a letter from brother Jewell, informing us, that the bearer, a Mr. Ward, had come to our assistance. Never was aid more seasonable, nor, as subsequent experience taught us, more evidently providential.

After leaving the Chickasaw Agency, we continued somewhat more than forty miles further on the Natchez track, which is nearly thirty miles further than where brother Kingsbury and Williams left the public road. This brought us to Capt. David Folsom's in the Choctaw nation, distant from this place about 60 miles. Before reaching this place, we had the pleasure of meeting brother Jewell, who was out on business; but circumstances requiring his return immediately, we could not be favored with his company and assistance the remaining part of the way. The kind attention and generous aid afforded us by Capt. Folsom, has been mentioned by brother Washburn to the Treasurer. After resting with him from Saturday evening till Tuesday the 27th, we left the waggon road to proceed by a new way through the wilderness to Elliot, where we arrived Jan. 3d, 1820.

Through this part of the way "the creeks and gullies with steep, and in some places, almost perpendicular banks," mentioned by brothers Kingsbury and Williams, have not, we apprehend, become less numerous, since they first came to this place. Statements respecting their journey are equally true of ours; that "in several instances we were obliged to unload" in whole or in part, "and either draw the waggons across on poles by the help of ropes, or slide them down the banks." We had also much digging and chopping to do, in order to make the way, and smaller streams passable. While on the way from the road, we had a heavy fall of rain, hail, and snow, with no shelter but such as was obtained by spreading some blankets on poles, raised at one end in form of a half roof. We procured in this way a shelter for the night, *fourteen times* during the last half of our journey from Brainerd. The rain, changing into hail and ending with snow, fell on the 28th of December, the day after we left Capt. Folsom's. The snow in the woods fell to the depth of five inches, and lay on the ground four or five days. The weather was excessively cold for this country. The ground was frozen where we had to dig banks, and covered with snow where we were obliged to build our fire, and construct our camp. The trees, brush, and canes, were loaded with snow, which was constantly falling by the wind and otherwise while we were travelling. Thus circumstanced, we could not but feel an anxiety for our women with their babes, as they were obliged to walk considerably, to go with their clothes wet and sometimes frozen, and to sleep during the night chiefly in the open air, and at times on beds wet and frozen. But the Lord was better to us than our fears, and we would keep his mercies in grateful remembrance.

On the 29th we were met by brother Williams, who had come to our assistance with a hired man and boy, and some provisions. This help and the provisions, sent in the Lord's time, which is always the best, were very seasonable and acceptable, as our strength had become weakness, and our food scanty; having at that time only a small quantity of frozen corn bread and a little meat. We had then advanced on our way but about 20 miles from the road which we had left. After proceeding about the same distance further, an axle tree in the small waggon was broken, which rendered it necessary to put all the baggage into the large one, and the women with their babes on horseback. Proceeding in this manner, we all arrived at this place as before mentioned, on Jan. 3d, in health as good, or better, than when we commenced our journey, though much worn down with toil and fatigue.

Notwithstanding our journey has been long and toilsome, and our exposures and privations through the wilderness many, our Father in heaven has indeed manifested himself a faithful and covenant keeping God in all our wearisome pilgrimage. We have lain on the ground repeatedly, wet and cold with rains and snow; we have waded creeks and swamps and mire; we have travelled the wilderness, some part of it a trackless way, among people of barbarous tongues; yet, in all our trials, He has supported us; in all our difficulties and wants He has aided and relieved us; in all our dangers and exposures He has preserved our wives and our little ones. May we feel our obligations to our Merciful Preserver and Benefactor, and may we receive his continual goodness as an incitement to future trust in Him, and to active obedience in his service.

The plan of procedure, which we shall adopt in what pertains to the remainder of our journey, the prospects opened to our view, the feelings with which we look forward to the field of future labor, with other particulars, will be communicated in a future letter. May we indulge the hope of an interest in the prayers of the Prudential Committee, that we may be enabled to endure what our Heavenly Father shall allot us in his providence.

With respect and submission, yours, &c.

Rev. Samuel Worcester, D. D. Cor. Sec.

ALFRED FINNEY,
CEPHAS WASHBURN.

PALESTINE MISSION.

Letter from Messrs. Fisk and Parsons, to the Cor. Sec. of A. B. C. F. M.

Smyrna, Asia, Jan. 21, 1820.

REV. AND DEAR SIR,

THE letter which we dated at Malta, containing a concise account of our voyage to that place, was, we hope, received in due season. On the 9th inst. we set sail for Smyrna, having been previously furnished with a letter of introduction to the Rev. Mr. Williamson, and to the British Consul at Aleppo. Although we were deprived of the privilege which we most earnestly desired,—a particular acquaintance with our missionary brethren; yet the information we received amply compensated us for our visit at Valetta.

Besides frequent communications from the missionaries, we were favored with repeated opportunities for conversation with the American Consul at Tripoli, (Africa,) who arrived at Malta a few days since, and is bound to the United States. He has resided at Tripoli seven years, and, by frequent excursions into the neighboring country, has obtained very extensive information with regard to the religious and civil state of society. The account he gave us of the Barbary states, and especially of the northern parts of Egypt, was very encouraging to the friends of missions. We could not but indulge the hope, as the American character is much respected, and plans of benevolence encouraged, that the way is preparing for the diffusion of the blessings of salvation. The Consul, Mr. Jones, had the goodness to procure for us a letter of introduction to a Greek gentleman in this city, and to another at Scio.

On the sixth day after leaving Malta, we came safely to anchor in this harbor. Our voyage was remarkably rapid, and in every respect pleasant. Passing up the Archipelago, we saw, more or less distinctly, many of the Grecian Islands, as Cerigo, Crete, Zea, Andros, Scio, and Mitylene. Some of the Islands were richly cultivated. The scenery was delightful, interspersed with gardens, groves of orange trees, plantations, and beautiful villages. Friday Jan. 14th, at one o'clock, beheld the continent of Asia, and on Saturday, at two o'clock, terminated our voyage to the city of Smyrna. Surely goodness and mercy have followed us all the way. Our friends will unite with us in thanksgiving and praise to our gracious Preserver, and for the encouragement we have to proceed in the heavenly design of imparting the knowledge of Jesus Christ our Lord to those who are perishing in ignorance and sin.

As it was late in the day when we came to an anchor, we deferred our visit to the city until the beginning of the week. Spent the Sabbath on board the ship, and performed the usual exercises of public worship. The seamen listened with great seriousness to an address, occasioned by the sudden death of one of their companions.

On Monday the 17th, we visited Smyrna; were introduced to Mr. Lee, and received with every expression of cordiality and friendship. He opened his library, which contains a choice and very elegant selection of books, and observed, "these are for your use at any time when you wish for them. Any assistance, which I can give you by credit, influence, or books, will be bestowed with the greatest pleasure."

The same day we were introduced to the Rev. Mr. Williamson, the British chaplain, who enters into the design of our mission with great interest. We notice this circumstance as a very encouraging event. Other families have not been less disposed to render our situation as pleasant and profitable as possible.

Dined to-day with Mr. Werry, the British Consul, who assured us of his assistance, while we remained at Smyrna, of letters to respectable gentlemen in Palestine, and in other countries, if we have occasion for them. Mr. Werry has been consul in this city for twenty-four years, and his observations upon the climate, the customs, and the government, are peculiarly interesting, and of great consequence to us in the prosecution of our researches in Asia.

Thus far the Lord hath prospered us. A ray of light already dawns upon our path. Everlasting praise to our Lord and Redeemer for his repeated smiles upon our feeble efforts. May we be enabled to meet every affliction with Christian boldness, and with unshaken reliance upon "the great and precious promises."

We design to take a retired room, and to prosecute our studies without interruption. In the mean time, we may converse with a few, whose spiritual state we may hope to be instrumental in improving, and may distribute Bibles and religious tracts in the different languages of the east.

With gratitude for the special favors which we have received from the Prudential Committee, and with an earnest request for a remembrance in their prayers, we subscribe ourselves, your brethren in the Lord,

P. FISK,
L. PARSONS.

JOURNAL OF THE MISSION AT BATTICOTTA.

(Continued from p. 76.)

Sabbath, March 14, 1819. For a Sabbath's exercise of my largest boys, I require them to study and recite one chapter in the Bible. They commenced to-day with the 1st chapter of Genesis, which they have recited this evening.

15. Sent a copy of my journal to Dr. Worcester, by way of Calcutta.

16. Continued to have a few cases of the epidemic mentioned in my former journal. It often proves fatal.

20. By a letter from Columbo, learn that brother and sister Richards left that place on the 11th inst. for Jaffna, by water.

Sab. 21. For some time past have observed with pleasure, that my interpreter, Gabriel Tissera, has appeared much impressed with the concerns of his soul. I have encouraged him to set apart seasons every day for retirement, that he may read the word of God, and pray in secret. He appears to be punctual and faithful in the discharge of this duty. I have great solicitude for his eternal welfare. Before this time, since being with us, he has occasionally been the subject of serious impressions; but they appeared gradually to subside. O that he may be as a brand plucked out of the burning. Should he become indeed a *new man*, he has talents for extensive usefulness; both on account of his good English education, and his knowledge of the languages of the Island. Although he reads and speaks Tamul, better than any other language spoken in Ceylon; yet he knows so much of the Cingalese and Portuguese, that he could soon be extensively useful to the people speaking both the last mentioned languages. He was educated a Roman Catholic in Columbo, but having examined the controversy between Catholics and Protestants for himself, his discriminating mind led him to discern clearly the errors of his own creed, and its inconsistency with the Word of God. Should the Lord give him a new heart, I have no doubt that he would also give him strength and courage to renounce the errors in which he was educated, and enable him to contend earnestly for the faith once delivered to the saints.

March 23. Yesterday about 4 o'clock received a letter from sister Richards, saying that brother R. herself and child arrived in Jaffnapatam in the morning, in as good health as could be expected. I was much rejoiced by the news of this event, and immediately rode to Jaffnapatam to meet them, and render them every assistance in my power in getting to Batticotta. I found brother R. quite as comfortable as I had anticipated. We had a joyful meeting after so long an absence. It will be one year to-morrow since he left Batticotta the last time. Early this morning we set out for Batticotta. Brother R. by riding part of the way in a chaise, and part of the way in a palanquin, arrived here in safety, much less fatigued than he expected to be. The voyage from Columbo to

Jaffna had been extremely unpleasant and fatiguing to him. When we reached Batticotta, we found brother Poor here to welcome his arrival. We all greatly rejoice that the Lord has spared his life to return once more to Batticotta. He appears quite feeble; how long he may be continued with us is known only to Him who has the lives of all men in his hands. He is remarkably calm and happy in his mind; and willing to depart and be with Christ. I trust that his spiritual conversation will be a blessing to our souls.

Sabbath evening, 28. This has been a delightful Sabbath. Many circumstances have conspired to render it so. God is indeed kind to us under all our afflictions. In wrath he remembers mercy. He has so far heard and answered our prayers, as to bring back to us our dear brother once more, and to permit him to converse with us before he dies. His conversation is much on subjects relating to the heavenly state; and he is very faithful in reproving us plainly for any thing which he sees amiss in our conduct. In the morning brother Poor preached in Tamul, to a respectable number of natives. After this we united in commemorating the dying love of our dear Redeemer. Mr. and Mrs. Mooyart from Jaffnapatam, and brother and sister Poor from Tillipally, were present. Truly we may say, the Lord was present with us. It was a precious season, and will, I trust, be long remembered with gratitude by us all.

30 Brother R. continues comfortable, and appears to be recovering in some degree from the fatigues of his voyage from Madras to Columbo.

April 1. Commenced living in two families. It may be proper to state here, that even before we left Columbo for Jaffna, in 1816, we calculated upon living in two families as soon as all things could be prepared for such an event. I am happy to have it in my power to say, that we have lived in great harmony in one family two years and an half; and that we do not now separate on account of any unpleasant feelings between us. We separate because, on the whole, we think it best to live in two families, though in the same house. We all meet together morning and evening for family worship, and live on terms of intimate and endeared Christian friendship.

April 3. Have spent a delightful evening with my interpreter and five of my largest school boys. I have before mentioned my practice of spending a part of this evening to converse with them particularly and personally about serious subjects, and the state of their own minds. They make pleasing progress in the knowledge of divine truth, and at times appear considerably impressed with its importance. But what gives me peculiar joy at this time is, that my interpreter has, for the first time, given very comfortable evidence, in the relation of his experience, that he has become a new creature—a child of God—an heir of a glorious immortality. My heart overflows with joy even at the hope, that it may prove a reality. Blessed be the name of the Lord for this token of his loving kindness and tender mercy; for any evidence that my labors have not been wholly in vain. I have observed, for some days past, an alteration in his general appearance and conversation, but scarcely dared to hope that so great a change had taken place in him, as that of passing from death unto life, until this evening. Time will prove whether this apparent change be real conversion to God.

12. Yesterday the sacrament of the Lord's supper was administered at Tillipally; all of our number were present; also Mr. and Mrs. Mooyart from Jaffnapatam. Brother R. was able to go there, and be present in the church on the occasion.

22. The south monsoon commenced on the 15th, which was a month earlier than usual.

May 3. This evening being the first Monday evening in the month, we have observed the monthly prayer meeting in this place. Besides our own number, brother and sister Poor, from Tillipally, and the Rev. Mr. Knight, from Nellore, were present.

5. Brother and sister Richards have gone to Jaffnapatam this afternoon, to spend some days with our Christian friends in that place. Brother R. finds that the society and conversation of pious friends contribute much to his comfort in his sickness, as he is disposed to converse a considerable part of the day.

9. *Sabbath evening.* This evening after the labors of the day were ended, and I had retired to my study, a young man named Sandera Sakaren, belonging to my school, came to the door and knocked, and when admitted, to my great surprise he came trembling, like the jailer, to know what he should do to be

saved. With a tremulous voice and eyes filled with tears, he addressed me in substance as follows: "Sir, I am a very great sinner; I am very wicked; I am very much afraid. You must teach me every day; you must pray for me. I see that my heart is very wicked; I am going to hell; God is very angry with me for my sins. You must help me. How can I go to hell, and be miserable forever,"—and much more to the same effect. All this was said with an earnestness and tone of voice, which cannot be described. I was myself so much affected, as scarcely to be able to answer him. I endeavored, however, as well as I was able, to point him to the Savior, as the great Physician of the soul, and to teach him not to depend on any human aid for relief. I conversed with him about half an hour, and then dismissed him with prayer.

He is a young man of about 17 years of age, possessing a very correct mind, and is fond of study. His relations are persons of property and influence, and very strong in their attachment to heathenism. Soon after we came to Batticotta, he came here to live with us as a scholar. His relations live about eight miles off, in Nellore, the parish which is occupied by Mr. Knight, of the Church Missionary Society. His father and mother are dead, and his relations were unwilling to support him at school at so great a distance from them. At his request, therefore, we afforded him a small monthly allowance, to enable him to continue with us, as we saw him to be a promising young man. After our boarding school was established, on account of his cast he refused to eat with other boys. I did not, however, immediately turn him away, but continued his monthly allowance for some time longer, and in the meanwhile took many opportunities to converse with him, particularly on the folly and wickedness of heathenism, and to show him the excellence of the Christian religion. He always professed to believe in the truth of what I told him. Indeed his conscience seemed convinced, but he wanted resolution to obey its dictates. About three months since, I came to the resolution to withhold his support; as it appeared to me that his object was to obtain his education, and still remain a heathen in practice, against the convictions of his conscience. I accordingly withheld his monthly allowance, at the same time advising him to go and board with his relations, and attend the school of the Rev. Mr. Knight. His reply to this proposition was,—“Sir, my relations in Nellore are all heathens, and are going to hell; and if I go and live with them, they will compel me to be a heathen too, and to go to hell with them. I am unwilling to go and live there.” As a strong proof of the sincerity of this remark, I am happy to say, that he has ever since begged money of his relatives for his support, and appears determined to live with me.

10. Brother and sister Richards returned from Jaffnapatam this morning.

14. Sent a duplicate of my journal to America, by way of Bombay. Sandera Sakaren continues the subject of very pungent convictions. His mind is very tender on serious subjects, and he is commonly in tears when conversing about his own condition. May these prove to be indeed tears of repentance.

15. *Saturday evening.* Have had a very solemn and interesting meeting with my largest boys this evening. The Spirit of God seems indeed to be at work in the hearts of a number of them. Among the rest, I have discovered that my principal servant is quite seriously impressed. He has lived in the family ever since we came to Jaffna. He was, for a long season, a strong heathen, but has by degrees become convinced of the truth of Christianity, and has within a few months entirely left off going to the temples, and all other heathenish practices. But it is only lately that he has appeared at all in earnest in seeking the way to heaven.

27. Almost every day I have some very interesting conversation with Sandera Sakaren. He continues remarkably serious. Indeed, I have seldom seen any person in my native land the subject of more pungent convictions. A few evenings ago, after returning from a visit to his friends, I asked him, what he had been thinking of on the way. He said “he had been thinking of the great love of God to him; that though he was born a heathen in Nellore, yet God had sent missionaries into this country, and had sent him to Batticotta to learn the way to heaven.” He seemed also greatly distressed about the situation of his friends, who he said were living in ignorance and sin, and going the direct road to hell.

June 1. This evening in conversation with Sandera Sakaren, he said, “I do rejoice in the great love of God in giving his Son to die for sinners, and that he is now interceding for us at the right hand of God. *Jesus Christ is my Savior; I*

love to pray to him. Sometimes when I pray, I feel my heart very warm. When I think how long I have lived in sin, I feel very sorry. I pray God to forgive me. A few months ago, I thought I did not need a Savior, and that God would forgive me without one. But now I see that he will not; I must be saved by Christ or go to hell." Although I am very cautious in what I say to him on the subject, yet I cannot but tremblingly hope, that he has become a child of God.

This day sent a letter to Arbuthnot, De Monte, McTaggart and Co. of Madras, requesting them to become Agents of the A. B. C. F. M. for their missionaries in Jaffna.

8. Last Sabbath we all united at Tillipally in commemorating the dying love of our Lord Jesus Christ. Yesterday being the first Monday in the month, we united also at that place, in observing the concert of prayer. Mr. Knight was present with us. We had a very interesting season.

I am much pleased of late with the appearance of my head schoolmaster at this place, Philip Matthew. He originally belonged to the school of the Rev. Christian David. His parents were Protestants. His conduct has been very correct ever since he has been with me; and he has been for a long time the subject of some serious impressions; but never gave decided evidence of piety till lately. Now, he has confidence to hope, that he has obtained mercy of the Lord. In conversation with him one day, I said, Philip, do you converse much with Gabriel upon serious subjects? "O yes, every day we converse together. I love to talk and pray with him; but I do not feel so much as he does. I am not so good as Gabriel." Again in conversation with Gabriel, he says, "Philip is a very good young man: I love him very much. He is much better than I am."

Since the great change that has taken place in Gabriel, I receive great assistance from him in my work. When he speaks to the people or prays with them, it now comes from his heart, and not from his lips only, as formerly. He now spends much of his time in this employment. He converses personally and faithfully with the school boys, with all our servants and coolies, and in short, with all whom he meets. His heart seems much engaged in the work, and he labors and prays earnestly for the conversion of all around him. Certainly to human appearance, he grows in knowledge and grace very rapidly. Nor are his labors without effect. A considerable degree of seriousness prevails among some of the servants and many of the school boys; and even one of my nearest neighbors, whose brother belongs to the boarding school, appears to be the subject of some serious impressions. He regularly attends our Saturday evening meetings, and is constant on the Sabbath. Every evening the voice of prayer may be heard in different parts of the garden, when the school boys go away to attend that duty.

Sabbath, 13. A larger audience to-day than usual. The boys belonging to three of my common schools attended. Since the epidemic commenced among the people, until this time, the members of my common schools have refused to attend meeting on the Sabbath at the mission house.

21. Received a very favorable answer to my letter addressed to Arbuthnot, De Monte, McTaggart, and Co. at Madras. That house has consented to become the Agents of our Board for their missionaries in Jaffna, on terms very favorable for the Board.

Saturday, 26. Received a note from brother Poor giving us a painful account of the state of his health. He has had a bad cough for a number of weeks; but we have lived in constant expectation that he would recover from it. But instead of that, it has been growing worse, so that he now expectorates considerable matter which appears like pus. He has also of late raised some blood, which apparently came from his lungs. Brother and sister R. have gone thither to-day, as he needs medical advice and assistance immediately. How mysterious is the Providence of God, which has now removed from their labors three of our number in this district, with pulmonary complaints! On account of our diminished numbers, we feel this affliction more sensibly than either of the two former ones.

May the Lord speedily send us assistance, or else we may be called to the painful necessity of abandoning one of the two stations which we now occupy. But our confidence is in the Lord, and we would bow submissively to his holy will.

July 9. Brother and sister R. returned from a visit of a few days to Jaffna. He is considerably more unwell; has some symptoms of dropsy.

16. Heard of the arrival of three Wesleyan missionaries at Trincomalee, and two at Point de Galle. They are much needed on the island.

23. Mr. and Mrs. Ward, of the Church Missionary Society, have spent a few days with us, on account of their health. Mr. W. is stationed at Calpenteen, at about half the distance from this place to Columbo; but on account of his health, and that of his family, he has come to Jaffna to spend a few weeks.

27. Have experienced quite a missionary trial to-day. One of the finest boys in my school has run away. He is the boy mentioned in my former journal, as having wandered to me from a neighboring village, who said he was destitute of parents, brothers and sisters. He had made rapid advances in his studies, both Tamul and English. Though he had been here but about six months, he could read in almost any part of the English Bible with considerable fluency and correctness. It now appears, that he told me a falsehood, both with respect to his cast and relations. He is not of so high a cast as he told me he was. It appears also, that he has a father living at the distance of about 11 miles, and that he came to me unknown to his father. As soon as this was discovered, the boy probably felt mortified on account of his situation and conduct, and, fearing lest he should be punished for his falsehood, immediately ran away, to the great grief and disappointment of us all. As I had made no agreement for him, it is doubtful whether he will come back again, even if I succeed in finding where he is.

This day sent a letter to Mr. Evarts, by way of Calcutta, inclosing a copy of the annual accounts of this station, and also of the treasurer's account with the Board for the past year.

29. Sent a duplicate of the above-mentioned letter and accounts by way of Bombay.

Aug. 2. This evening the monthly concert for prayer was held in this place. In addition to all our own number, there were present the Rev. Messrs. Ward and Knight, of the Church Missionary Society; the Rev. Messrs. Squance, Osborn, Stead, and Bott, Wesleyan missionaries; and the Rev. Christian David. The two last mentioned Wesleyans have just arrived. It was truly a pleasant and profitable meeting to us all. To behold ten missionaries from different Societies, and of different denominations, uniting with perfect cordiality in the worship of God on such an interesting occasion, was truly a pleasant sight. We were all, we trust, of one heart and one soul. The fact that no root of bitterness has yet sprung up to trouble us in this district, calls for our fervent gratitude to the Author of peace and concord. We solemnly pledged ourselves to continue to love one another, and seek for those things which make for peace; and all united in the sentiment, woe be to that missionary, who shall sow the seeds of discord among brethren.

4. About three months ago my day school at this place became so small, principally on account of the epidemic, that I thought it not worth while to employ a teacher for so few boys, and accordingly dismissed him. The people have now requested me to open the school again, promising to send their children. I have accordingly opened the school again to-day.

7. Learn with great concern, that brother Poor is more unwell. Were it not for the difficulty of leaving his station at the present time, we should all unite in advising him to take a voyage to Madras; but the situation of his family and station will probably prevent.

16. Brother Poor is here to-day. He is better in health at present; but whether permanently so or not, it is difficult to judge. Brother Richards appears to be recovering in a considerable degree from the ill turn which he had a few weeks since. The continuance of his life for many months we consider quite uncertain. Still, we see no prospect of immediate dissolution. His cough is not severe nor very troublesome; he has a good appetite and sleeps well. He is able to walk about the house for a few minutes at a time, and to take his accustomed exercise morning and evening in a palankeen.

30. I am rejoiced to find, that my head servant appears more and more in earnest about the salvation of his soul. I am grieved also to find, that some of the boys, who appeared serious for a time, seem to be losing their serious impressions.

Sept. 1. Brother Poor has determined to take a short voyage as far as Batticaloe, on the south east part of the island, in company with Mr. and Mrs. Osborn, of the Wesleyan mission, who are to be stationed at that place. Batticaloe

is the S. E. extremity of the country in which the Tamul language is spoken. It is not spoken so far south on the western side of the island. The vessel will probably leave Jaffna on Saturday the 4th, and return in about three weeks.

4. Have this day made an agreement for a little girl of about ten or eleven years of age, the daughter of a poor widow woman in the neighborhood. This is the first girl who has been offered to us. She came here on trial the 16th of last month. She has made pleasing improvement both in her studies and in her behavior, since she came. She appears intelligent and active. We dress her in a very plain though decent manner; and she appears exceedingly happy in her new situation.
(To be continued.)

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, IN THE MONTH OF MARCH.

		Total.
Abington, Ms. A charity box for the western mission, by the Rev. Mr. Colburn,	\$1 50	
Acton, Ms. Two friends of missions, by Mr. C. Byington,	1 50	
Amesbury, Ms. The second church, for educating a child in Ceylon, to be named MOSES WELSH, by the Rev. Dr. Worcester,	12 00	
A Soc. of females in 2d parish, for the mission at Brainerd,	16 00	35 00
Boston, United Mon. Con. of Old South, Park Street, and Essex Street churches, for the Palestine mission,	42 47	936 73
A lady, for the most needy,	1 00	
Reading Circle of Females, for SERENO E. DWIGHT, 2d payment, by Olivia Woodman,	12 00	24 00
Ladies' Soc. for promoting Christianity among the Jews; appropriated solely for a school of Jewish children at Bombay,	100 00	
Brattleboro', Ver. (east parish,) Mon. concert, by Mr. A. Barber, Treas.	13 00	41 00
Bridgetown, N. J. Mon. Con. for the miss. at Brainerd,	15 00	35 00
Bridport, Ver. Fem. Cent Soc. by Hannah Doty,	9 26	193 38
Camden, N. Y. Ladies, by the Rev. Henry Smith, for the mission to Jerusalem,	10 00	
Cayuga, Co. N. Y. A lady, by the Rev. Israel F. Brainerd,	5 00	
Donegal, Penn. Lancaster Co. Fem. Miss. Soc. by Mary Whitehill, Treas.	30 00	
Fairhaven, Ms. Mr. Ansel Jenne's family mite box,	1 00	6 85
Farmington, Con. The Congregational church, their first annual payment, by Samuel Richards, Esq.	167 00	
Foxborough, Ms. Mon. Con. by Mr. Hartshorn,	8 54	90 56
Freehold, N. J. Soc. of Ladies, for JOHN WOODHULL, in Ceylon, four years' payment, by Mrs. Maria Scudder,	48 00	60 00
Greenfield, N. Y. Saratoga Co. Fem. Cent Soc. by Mehetabel Williams, Treas.	5 00	18 50
Greenville, E. Ten. Collection in a small evening circle, by the Rev. A. Finney,	8 31	
Hadley, Ms. Fem. Mite Soc. for JOHN WOODBRIDGE, by Pamela Porter, Treas.	30 00	
Hanover, N. H. Contribution of little boys, by the Rev. Josiah Towne,	2 00	
Hanover, Dauphin Co. Penn. by the Rev. James Snodgrass,	8 62	
Hartford, Ver. Females, by the Rev. Austin Hazen,	6 00	
Jonesborough, E. Ten. The Presbyterian church, by the Rev. A. Finney,	7 23	
Kingston, Ms. The mission box of Maj. G. Russell,	2 35	11 01
Litchfield County, Con. For. Miss. Soc. by the Hon. Benj. Tallmadge,	400 00	8,120 14
Marblehead, Ms. Soc. in the Rev. S. Dana's parish, for ed. hea. chil.	26 75	186 75
A number of ladies in the first Religious Society, for a child to be named SAMUEL DANA,	12 00	
Monthly Con. in the same parish,	5 00	39 00
Marlborough, Ms. Contribution in the Rev. S. F. Bucklin's congregation, by Mr. C. Byington,	25 03	
Mexico, N. Y. Mon. Con. by the Rev. D. R. Dixon,	8 00	
Middletown, Con. Young Men's Soc. for the ed. of hea. youth, by Richard Hubbard, Esq.	35 75	90 75
Middletown and vicinity, Con. For. Miss. Soc. by Richard Hubbard, Esq. Treas.	68 25	780 58
Morristown, N. J. Collection in a small circle, by the Rev. A. Finney,	9 70	
Henry H. Holiday, a small boy,	50	
Newark, N. J. Society composed of males, for the ed. of hea. children in India, by S. H. Pierson, Treas.	50 00	386 00

Newburyport, Ms. C. B. for the Palestine mission,	10 00	Total.
Fem. Soc. for the Jews, to aid the Palestine mission,	44 18	
Sabbath school, for the ed. of hea. children,	6 82	
Northampton, Ms. and the neighboring towns, For. Miss. Soc. by the Hon. Josiah Dwight, Treas.*	274 92	4,389 88
Norway, N. Y. Mon. Con. by the Rev. Samuel Swezey,	15 00	28 00
Otis, Ms. Char. Soc. by the Rev. H. Humphrey,	2 50	
Parsippany, N. J. Soc. for ed. hea. chil. for a child in Ceylon, to be named LEOPOLD DOBER,†	28 00	58 00
Pawlet, Ver. Fem. Cent Soc. by Mrs. Julia S. Fitch, for a child to be ed. in Mr. Meigs's family, Ceylon, and named JOHN GRISWOLD, out of respect to their minister,	24 00	
Pelham, N. H. From Rev. J. H. Church, for a child named STEPHEN CHURCH, second payment,	12 00	
Philadelphia, Northern Liberties Individuals in the Rev. Mr. Patterson's society, by the Rev. A. Finney, viz. One person, \$2; another, \$1; a third, 50 cents; a fourth, \$2; two females, \$1 each; another, 38 cents; children in Union Sabbath School, 34 cts.; a student in divinity, \$2,	10 22	
A collection after an evening lecture in the Rev. Dr. Wilson's church, from people of several congregations,	97 50	
Juv. Mite Soc. in the Northern Liberties, for two children in Ceylon, named SAMUEL LOYD, and HUGH DE HAVEN, by Hugh De Haven, jr.	24 00	
Plymouth, Ms. Mon. Concert,	17 00	36 70
Several ladies, by Mrs. Howard,	5 00	
Fem. Cent Soc. for the Palestine mission, by the Rev. Wm. T. Torrey,	14 00	79 00
Rochester, Ms. The family mite box of Elisha Ruggles, Esq. for the Palestine mission,	3 00	
A friend of missions,	3 00	
Rockingham, Co. N. H. by J. Burley Hill, Treas. for the instruction of Indian youth in America,	\$25 14	
Foreign missions,	1 62	
Collection in Hampton, N. H. for Cherokee mission, by Rev. J. Webster,	6 15	
Char. box of Mr. Moody Stockman, of Hampton, by do.	2 50	35 41
Rutland, Ver. William Page, Esq. by the Rev. A. Finney,	2 00	
Salem, Ms. Soc. of females, for ed. of two children named BROWN EMERSON, and ELIAS CORNELIUS, remitted by Rev. Dr. Worcester,	36 00	124 00
A female friend, by the Rev. Dr. Worcester,	50 00	

* We have been requested to give a summary of the donations, through the Treasury of this Society, within the year ending Oct. 12, 1819. They were as follows: viz. from

Belchertown, by the Rev. Experience Porter,	\$56 00
Chesterfield, Union Society, for educating heathen children,	1 00
Easthampton, contributed at the annual meeting,	14 55
at prayer meetings,	11 25
Hadley, Mite Society, by N. Coolidge, jun.	30 00
Upper Mills, Fem. Char. Soc.	9 17
Monthly concert, by J. Stockbridge,	7 50
Montague, collected by Dea. Martin Root,	5 00
Northampton, collected by Mr. D. S. Whitney,	120 70
by Miss Abigail Clark, for the Foreign Mission School,	14 25
an unknown female, under the signature of Cornelia, for the school at Cornwall,	\$20 00
Missionaries,	10 00
Brainerd and Elliot Mission, \$15 each,	30 00
A friend, for American Indians,	1 00
Norwich, a lady, by the Rev. Mr. Woodbridge,	1 10
South Hadley, Cent Society, by Mrs. White,	44 00
a lady, for the Cornwall school,	50
Southampton, collected by Dea. Edwards,	21 50
collected at the monthly concert,	13 47
Female Juvenile Soc. by Miss Eunice Edwards, for the Cherokees,	15 39
Mr. Isaac Parsons,	2 00
Spencertown, N. Y. Fem. Char. Soc. for David Brainerd at Tillipally,	12 00
for the Sandwich Island Mission, by Mrs. Sophia P. Niles,	5 00
Sunderland, subscribers, by N. Smith, Esq.	31 50
Whately, collected by Dea. Sanderson,	12 50
Mrs. Sanderson, for heathen children in N. America,	10 00
Williamsburgh, children for the school fund,	80

\$500 18

† This name is given in honor of the two Moravian missionaries in Germany, who offered to sell themselves as slaves in the West Indies, in order to gain access to the slaves, and preach the Gospel to them.

Total.

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A mother's thank-offering, for the birth of a fourth son;—by Rev. Dr. Worcester,	5 00	
A friend, for the support of a native preacher at Bombay,	80 00	
Salisbury, N. H. Male and female subscribers, by the Rev. Thomas Worcester,	35 00	170 00
Savannah, Geo. Juv. Hea. School Soc. 2d annual payment, for CAROLINE ELISABETH SMELT, by L Skellman, Treas.	30 00	78 75
A lady, one half for the Cher and the other for the Choctaw school, Miss Soc. by Mr. L. Mason, Secretary, half a year's salary of the Rev. Pliny Fisk,	20 00	
Stow, Ms A lady, by Mr. C. Byington,	222 00	582 00
Vernon, Ohio, Juv. New Year's Gift Soc. by Mr. Selden Haynes, Treas. for the mission at Brainerd,	50	
Washington, Dist. Col. A collection, by the Rev. Alfred Finney,	39 00	64 00
White Bluff, Geo. Mon. Con.	10 00	
Fem. Hea. School Soc. for THOMAS GOULDING, 2d annual payment, by Anne Nichols, Treas.	28 37	53 93
Whitesborough, N. Y. Mon. Con. for the western Indians, by the Rev. John Frost,	30 00	60 00
Wilmington, Ms. A young lady, for the mission at Elliot, by the Rev. F. Reynolds,	7 00	
A young lady, for the mission at Bombay,	1 00	
Wilmington, Del. A collection in the evening, by the Rev. A. Finney,	1 00	
	27 44	

The residence of donors of the following sums is unknown.

March 3. Several persons in various places, by the Rev. A. Finney,	7 75
March 24. Persons unknown, by Mr. N. Willis, the avails of fines imposed on each other for bad pronunciation of English,	10 00
28. A friend to the promulgation of the Gospel, for the Sandwich Island mission,	3 00
Deposited by some unknown person at the Augusta Bank,	10 50
<i>Amount of Donations received in March, \$2,485 87.</i>	

Donations of clothing for Indian Missions.

- A box from Portland.
- Three boxes have been received at Elliot, from Guilford, Windham, and Durham, (state not mentioned, but supposed to be N. Y.)
- A box from Gorham, Maine, Fem. Benevolent Society, by Hannah Hunt: articles valued at \$23 75.
- A box from the Cherokee Mission Society, Norwich, Con. valued at \$30, and containing, besides, some articles from Griswold, Con.
- A box from Bridgeton, Maine.
- A bundle from Brooks, Maine.
- A box from Coventry, Con. containing 75 pieces, valued at \$37, for the mission at Elliot, by Harlan Page.
- A bundle of stockings from Greenfield, N. H.

MISCELLANEOUS NOTICES RELATIVE TO RELIGION AND MISSIONS.

A FEMALE friend of missions, in an interior town of Vermont, writes as follows as the organ of a little missionary society of females recently formed there.

"While contemplating the sorrows and sufferings of Him, who was wounded for our transgressions and bruised for our iniquities, we feel ashamed and confounded, that we have thus been slumbering in the vineyard: we mourn and lament, that the cries of perishing millions have not sunk with more weight into our minds; that our slothfulness and short-comings in every duty have caused us to make so tardy progress towards Zion. Stimulated by a desire to awake from our lethargy, we have formed a society, and now present you a few articles of clothing for the missionary stations, as a token of our interest in your labors. We cannot boast of numbers, nor of wealth; but we humbly hope, that in us dwells the spirit of love."

The following note accompanied a donation received some months since:

"As the donor has been for a long time past in heaviness through darkness and doubts, respecting his spiritual state, he feels desirous of mentioning here, to the praise of divine grace, and for the encouragement of others, that, having lately obtained mercy of God, his heart has been enlarged to make this free-will offering to the Lord."

A lady who engages to give *thirty dollars* annually for the education of a child, accompanied her first donation by a letter, from which the following sentences are taken.

"I wish as much good to result from my small means as possible. My circumstances are far from affluent. Still it is in my power to do something for the cause of religion; and if I can be the instrument of contributing to bring one soul to Christ I ought not to deem any sacrifice too great. Unless Providence should greatly frown upon me, I shall continue to educate one child; and, should my income increase, I hope I shall feel that I have additional duties to discharge."

A venerable clergyman, from whom a remittance for the education of heathen children was received some months ago, urges upon the conductors of Sabbath Schools the importance of giving rewards for proficiency, which rewards are to be collected at regular periods, and devoted to the education of heathen children. He had witnessed the good effects of such a plan. It gave an excellent opportunity to an instructor to press upon the consciences of his pupils some of the most important and salutary truths. He had seen a hundred young persons hang upon the lips of their teacher, as he explained to them their own privileges, and the wants and miseries of the heathen. The necessary money to furnish these premiums could easily be afforded by parents.

The following suggestions were received, some time ago, from a young clergyman now deceased, in a letter to the Editor.

"Would not a short article in the *Panoplist*, showing the propriety of accompanying our prayers for missions and missionaries with contributions, as a test of our sincerity, be likely to have a favorable influence on the minds of readers, and prove beneficial to the cause? This cause must be supported, in a great degree, by Christians; and if they feel the importance of praying for it, they must feel it equally important to cast in their mite to support it. If they have it not in their hearts to do this, they have lamentable testimony in their own feelings, that they love mammon more than they love God."

A respectable clergyman, in a remote country parish, writes as follows, in a letter inclosing \$34 for the Board of Foreign Missions.

"You may perhaps think we do not our part. But when you reflect, that *forty dollars* were contributed by the Female Charitable Society in this town to make me a member of the Education Society; that the ladies are also sending *twenty dollars* to make me a member of the Tract Society; and that the society which now makes you a remittance, expended *thirty six dollars* in assisting pious young men, now fitting for college, with a view to the ministry, you will form a more favorable opinion. Hence, the whole sum, contributed by societies and individuals the last year, amount to \$130. I wish we were able to do more, and hope we shall do more another year; for the cause is great and glorious, and every person ought to be engaged in promoting it.

"Besides, we have formed a Juvenile Domestic Missionary Society in this state; and about *fifty dollars* are subscribed to it in this town. A branch of the American Education Society is now forming.

"The benevolent spirit, which generally prevails at this day, to convert the whole world, is, in my view, one sign of the approaching millennium. Had I proposed, ten years ago, to the people in this place, to contribute annually \$180, for such religious purposes, they would have thought it a thing impossible. But now they do it, without much complaining. It is really the work of God and wonderful.

"May the blessing of God attend the exertions made, and Satan speedily be bound, and all brought to a saving knowledge of God, and his joyful presence be with you, is the daily prayer of your affectionate friend."—

A clergyman, in a letter which mentions the donation by a Grand Jury, writes as follows:

"Though the sum is not large, yet I think you cannot fail to recognize it, under the circumstances of the case, as a token for good. It has been hitherto, I believe, an invariable practice with our Grand Juries to expend the money, which they collect from their members, at the tavern-bar. At the last court

a resolution was adopted, pledging the money to some charitable object; and, at the close, they appropriated it to the Choctaw mission, and put it into my hands to forward to you. I hope the example may be followed. If all Grand Juries would do the same, the members would return home, not only in better health, but with the heart felt satisfaction of having done something to meliorate the condition of their fellow men, and to promote their salvation."

We understand, that there is a work of grace at present going forward at Rochester, Ver. in which upwards of forty are thought to have experienced a change of heart.

We sometime since received a very pretty letter from a child in Baltimore, inclosing \$2 for the purchase of missionary publications, from which we extract the following sentences:

"She, that takes this freedom to ask so much of the stranger, began this letter with a trembling hand. She is indeed young in years, and in knowledge too, and is not able to talk much with a gentleman on religion. But her mother has taught her to say, *"thy kingdom come,"* now almost eleven years; and she believes she cant be saying it sincerely, if she does nothing to help it on among the heathens. This thought emboldens her to write to a stranger almost as though he were a friend.

"It would be of great service to our Society, if some Juvenile Society in the north would write to us: and do you not think, Mr. Editor, that both they and we might animate each other in this good work?"

REVIVAL OF RELIGION IN OHIO.

A letter from a clergyman in Ohio to the Editor of the Panoplist, dated March 30th, contains the following paragraph:

"I have lately returned from the eastern part of the Reserve, where I spent nearly two weeks as a missionary. There is a powerful work of the Divine Spirit in a number of towns in Trumbull county. The places most highly favored are Kinsman, Vernon, Hartford, Westfield, Bazeta, Howland, and Warren. Twenty two were added to the church in Warren on the last Sabbath. In Kinsman, Vernon and Hartford, which are under the pastoral care of one minister, it is supposed that not less than *one hundred and thirty* are indulging hopes, that they have passed from death unto life within the period of five or six weeks. Let the friends of missions, who have contributed to send ministers of the Gospel into this western country, bless God, that the seed, which has been sown by means of their liberality, is now springing up and bringing forth a rich harvest."

JOURNAL OF THE MISSION AT BRAINERD.

(Continued from p. 125.)

Jan. 11, 1820. John Arch, having continued about two weeks with Mr. Eagleton at Kingston, (Ten.) and then visited some of his relations in the nation, returned to us. His joy in getting back to Brainerd, the place where he found the Savior, was very great. He said, he did not wish to see his father, or any of his relatives, half so much, as to come back and see us. It was suggested before he went with Mr. Eagleton, that possibly his father might object to his going out among the whites; and we concluded, that after a short stay with Mr. Eagleton, he should go and visit his father and other friends, and learn their feelings. He had been about half way to his father's house, saw some of his relations, who, he says, advised him to continue with us, if we would keep him; and his desire to return was so strong, he thought he would not spend time to go to his father's.

He speaks very favorably of Mr. and Mrs. Eagleton, and of their kind attention to him while there; says he will go back, if father Hoyt thinks it best; that he is willing to do that, which will tend to the greatest good; but, if we think it will do as well, and we are willing to keep him, he had much rather stay here. We therefore conclude to let him remain.

15. Brothers Conger and Talmage returned from Augusta with the teams. By the blessing of God they have had a very quick and prosperous journey, having been absent but three weeks and three days.* Machinery for the saw-mill, blacksmith's tools, &c. are now all here, and we hope to have at least some of them in operation soon.

They brought with them six boxes and one package of clothing, donations to this mission from the following places; viz. one from Lansingburg, N. Y. containing some articles from Troy; one from Tyringham, Berkshire Co. Ms.—York-town, West Chester Co. N. Y. Ashburton, N. Y.—Dorcas Society of South Salem, N. Y.—Hartford, Con. and Oglethorpe County, Geo.† Thus have the charities of the friends of missions from north to south united like the hearts of Christians, and in one vehicle found their way into this wilderness. O may they be as the messengers of the living God, testifying that the religion of Jesus is from him whose nature is love.

16. Two boats containing 1500 bushels of corn for the mission arrived at the new ware house. The delay of this corn has occasioned much trouble and some additional expense; but through the kind providence of our God we have not lacked bread.

17. Brother Vail, with the hired men and several boys, went for the purpose of unloading the corn boats. He found the corn very wet, and, as he supposed, much injured. The owner was not with it. The boatmen did not choose to deliver any, unless he received the whole, as good according to contract. This he thought he could not in justice do, and all hands returned, leaving the corn as they found it.

18. Brother Conger, with two men who had often seen corn wet in boats, and had experience both of saving and losing it when in that state, went to examine the corn. They are all of opinion, that the corn is much injured, and advise not to receive it as it is; but think, if the owner were present and would consent to sort it, there is at least some part of it uninjured.

20. The owner of the corn arrived, and brought a drove of fat hogs, which we had agreed to take of him. He speaks well on the subject of the corn;—says if any part of it is damaged he has more at home and will make his contract good. He does not wish us to receive an ear of damaged corn.

Brother Butrick and David Brown returned from Knoxville. They have been detained longer than they at first expected; have made some addition to their manuscript for the Cherokee spelling book, and got it printed. The people of Knoxville and Maryville received them very kindly, and entertained them free of expense while there. Rev. George Erskine, (a man of color) belonging to the Presbytery of E. Tennessee, came from Knoxville with brother B. to make us a visit.

Brother Chamberlain left Brainerd this morning to visit brother Hall at Talony, and attend to some business in preparation for a school there.

The U. S. Agent informs us, that the Osage boy is placed with us by order of government, and cannot be removed except by the same authority. He also says, there is a fine Creek boy in the upper part of this nation, who was made captive by the Cherokees in the late Creek war; and he will obtain him for us, if we will take him.

21. On examining the corn in the presence of the owner, it was agreed to take it into the ware-house (sorting out the poorest,) and see what effect time will have upon it. He engages to make good all loss.

Sab. 22. Our colored brother preached to great satisfaction, and we hope not without profit to the hearers.

* As Augusta is 250 miles from Brainerd, and the waggon returned heavily loaded, the journey must have been performed with extraordinary expedition; especially considering that Mr. Conger made many purchases of articles necessary for the extended operations of the mission.

† It is desired that all boxes of clothing, sent as donations to the Indian missions, may be described, in letters to the Treasurer of the Board, at the time they are sent from the places, where they have been collected. Most of the boxes above-described in the journal, have not been mentioned to the Treasurer, in any manner whatever, before this acknowledgment arrived. Several boxes have been received at Brainerd without any accompanying description, or any means of knowing whence the donations were communicated. Beside the notice to the Treasurer, every box should contain a description of its contents, and a notice of the place where they were collected.

23. David Brown left us to visit his father, who sent for him and Catharine last week because he was sick. Catharine went with the messenger, who left directions for David to follow as soon as he returned. David seems unwilling to leave us, and says he shall come back as soon as possible. He was very thoughtful for some time before he went to Knoxville, and at times appeared exercised with pungent convictions. Now he thinks he has found the Savior, and we hope he is not deceived.

24. Brother Erskine left us early this morning to return to Knoxville. Brother Chamberlain returned this evening from Tallony. From various causes the buildings there have not advanced so fast as we could have wished; but the people still feel anxious for a school, and brother Hall wishes us, if practicable, to send some workmen to build the school-house.

25. Had considerable conversation by an interpreter with a Cherokee, who came about 60 miles to place a son under our care. From his dress, general deportment, and conversation, he appears to rank high in natural intellect, and much above the ordinary class of his people in improvement. He gave very serious attention, while we talked to him on the subject of religion and a future state. On being asked what his views had been on this subject, he answered, that he was a child; and until what he had now heard from us, he had never attained any ideas concerning these things more than when he was a little child. He was then asked, what had been his thoughts respecting the Good Spirit, our Creator? He answered, the same that they had been on other subjects of our conversation. He had thought but little about it, and knew nothing more than when a child. Said he was very glad to hear what we had told him, should think much upon it, and never forget it.

Similar to this is the statement of most with whom we have conversed, so far as they appear to give a frank disclosure of the darkness of their minds. How deplorable must be the state of an immortal soul shrouded in such darkness! Quick to perceive and distinguish in all things that come within sight of the eye; sagacious in all subjects pertaining to time and sense; yet hastening to an eternal state of existence with scarce a thought about it, and without one correct idea concerning what that state will be, or what constitutes a happy preparation for it. Thousands of such are in the bosom of the United States, surrounded on every side by a population called Christian.

It has been said and thought by many, that it is not in our power to instruct them. This is now demonstrated to be incorrect. They are willing to be taught; they ask for instruction. And if we do not teach them, their blood may justly be required at our hands.

30. Our hearts were gladdened by the reception of a fine looking Creek boy, apparently about 10 or 11 years old, who has been several years a captive in this nation, and is now liberated by the U. S. Agent, and by him placed under our care. The Agent writes, "He is a very fine child of nature. I find that he has a sound mind in a sound body, which only wants cultivation to make him one day a very useful member of the great community, and especially of the tribe, to which he belongs. His Indian name is very difficult to pronounce or to write; and as he is now beginning a rational existence, I have given him a name, which in time may be found to be appropriate.—I have named him *Joseph*. If agreeable to you, I wish he may retain that name, to which you may perhaps think proper to add a surname. It is not improbable, that I shall obtain one or two more Creek children."

Thus, in the good providence of God, are collected in this one family the children of three different tribes. The Lord grant, that they may yet be instrumental of bringing their several tribes to the knowledge of that one and only Savior, in whom the whole family of the redeemed in heaven and earth are named.

Feb. 7. Brother Conger set out for Rhea county, (Ten.) to hire laborers, and do some other business for the mission.

9. A respectable Cherokee called to invite one of the missionaries to ride out to-morrow about 10 miles, and officiate at his wedding. He and the intended bride have both been taught to read, and are very decent and respectable in their moral deportment, and at times manifest a serious attention to religion. We readily accepted the invitation.

10. Brother Butrick, accompanied by some young people of the mission family and school, went out to attend the wedding.

16. Brother Conger returned. He has engaged two carpenters, and laborers, who are expected soon. He saw the Agent, and mentioned to him that we proposed to add the surname of Meigs to that of Joseph which he had given the Creek boy. The Agent was pleased with it.

Sat. 19. After preparatory lecture, John Arch, who has continued to give increasing evidence of piety, was examined in respect to his general knowledge of Christian doctrines, and especially of the nature and design of baptism. The church being satisfied on these points voted unanimously, that he be admitted to baptism to-morrow, previous to the administration of the Lord's supper.

Sab. 20. After sermon, John Arch was baptised, according to the vote of yesterday. He received the ordinance with great solemnity and apparent joy. When we consider the manner of his coming to us, but little more than a year ago, from the most distant and most ignorant part of the tribe, without any one to encourage him, having barely heard that there were people here that would teach him,—added to his diligence in the study of science and theology, the progress he has made, and his apparent devotedness to God,—we are led to hope, that he may in due time prove a blessing to the church and his people.

24. Milo Hoyt and Lydia Lowry, were united in the solemn covenant of matrimony at our usual place of public worship, in the presence of the mission family, children, and some neighbors.

26. Dr. Strong, of Knoxville, Ten. came into the nation to visit the school.

28. Dr. Strong left us, having expressed much satisfaction in the progress of the children and the general concerns of the mission.

The man whom we sent about the first of this month to build the school house at Tallony, returned. Most of his time has been spent on the dwelling house, as there were no boards prepared for the school house. He says, they have put up most of the logs for the body of the house, and made shingles for the roof; but it was not thought advisable to proceed any further till they could get boards. Sister Hall was very unwell, and could obtain no help in the kitchen.

March 3. The Rev. Mr. Stewart, a licensed preacher from the South Carolina Presbytery, now on his return from a mission in Alabama, called to make us a visit. He preached yesterday in the nation near fort Armstrong; found the people very attentive to a missionary, willing to hear, and anxious for a school. They told him, that they had applied to us several times for a school, and intended in a few days to send again. He thinks that situation a very eligible one for a local school.

4. Brother and sister Conger left us early this morning to go to father Gambold's, partly on a visit, and partly to get some fruit trees.

Sister Catharine and her brother David returned. Their father, whom they went to visit on account of his ill health, has so far recovered, as to be able to come up with them. Catharine says, David seized his Bible as soon as he reached home, and began to read and interpret to his father and mother and other members of the family, exhorting them all to attend to it as the word of God; to repent of their sins, which he told them were many and very great; to believe on the Lord Jesus Christ and become his followers, &c. By his father's consent, he maintained the worship of God in the family morning and evening and at table. He conversed freely with their friends and neighbors, and was not ashamed to own himself a Christian, or afraid to warn others to flee from the wrath to come. Several in that neighborhood appear serious, and disposed to inquire after the way of truth and life.

Their father brought us a letter, signed by himself and others, head men and chiefs in that district, in which they say, they are daily witnessing the good effects resulting from education, and have held a council to devise means for a school in that neighborhood, and wish our advice and assistance on the subject. Mr. Brown states verbally, that they said, if we could only furnish a single man to teach their children, they would be very thankful for the favor. They added, that they had been trying to begin a school themselves, and had engaged a teacher; but before the time of commencing the school, he stole a drove of hogs, and ran off.*

* This is but a specimen of the renegadoes, who fly from civilized society, take a temporary refuge among the Indians, promise to instruct their children, and then betray the confidence which had been reposed in them.

1820.

David Brown appears very anxious to acquire an education, preparatory to becoming a minister of the Gospel. He has obtained his father's consent to go to the north for this purpose.

Sab. 5. Mr. Stewart preached to our satisfaction, and we hope to our edification.

6. Mr. Stewart left us early to pursue his journey homeward. He said he had travelled 60 miles out of his way to visit this establishment, and felt well paid. Brother Vail set out with a waggon to go to father Gambold's after trees, &c.

In the monthly concert of prayer, John Arch and David Brown both prayed in their turn. Their expressions were appropriate, fervent, and devout.

8. Many anxious thoughts respecting the establishment of a school at Creek Path. A special meeting was called to deliberate on the subject. In a consideration of the proposal, the following particulars were brought into review.

Last June, encouragement was given in the national council, that teachers would be furnished for such schools. They were told, that one school, if desired, would be put in operation immediately; and soon after it was determined to have this school at Tallony. It is known through the nation, that that school is not yet in operation, but the causes of the delay are unknown. Some are telling the natives, that we are deceiving them, and never will give them schools according to our promise. If, under these circumstances, we barely tell the people of Creek Path, that we will write to the north for a teacher, and get one as soon as possible, they may be discouraged, and we cannot tell what evil may follow.

And further, there appears to be some serious inquiry after the way of life amongst adults in that neighborhood, and this may be a favorable time in that respect. Therefore, *resolved*, that brother Butrick go to Creek Path, and if he find circumstances for beginning a school as favorable as have been represented, and the people will prepare a house, that he commence a school as soon as practicable, with the expectation of being relieved from this charge, as soon as a proper person can be found to fill the place. Also, *resolved*, that he have leave to take John Arch with him.

9. Received by way of Baltimore and Knoxville, five boxes and two trunks, which were shipped at Boston by the Treasurer in November last. The boxes were from Greenfield, South Hadley, and Bridgewater, Mass. and from Middlebury, Ver. and Claremont, N. H. sent by Windsor, Ver. The trunks contained various articles from Boston, Salem, and Cummington, Mass. with paper, slates, &c. purchased by the Treasurer in Boston.

Opening these boxes and trunks we find them filled with valuable articles, which we look upon as testimonials of love to Christ; and sure indications that many prayers are offered for the success of this mission. These prayers have been heard, and we trust will continue to be heard until those, who now receive these charities, will join their benefactors in the mission ranks, and aid in spreading the trophies of the cross to the western ocean. We cannot but consider our situation, as almoners of these charities, to be highly responsible; and do humbly beg an interest in the prayers of God's people, that He will grant us grace to be found faithful.

11. Brother Butrick, having John Arch in company, left us, expecting to preach to-morrow at brother Hicks's, then to go down to Creek Path, and, if circumstances appear favorable, to make preparations to commence a local school as soon as possible. As brother Butrick has spent much time, and made very considerable progress in the study of the language, that he might be better prepared to act as an evangelist among this people, and as a wide door is opened for his usefulness in that office, we hope and pray, that some one qualified with gifts and grace for a school teacher, and who is willing to devote himself to that service, will soon be sent to occupy the place brother B. is now taking. Nor is it one schoolmaster only that we desire. Numbers might now find immediate employ, were they disposed to enter this whitened field.

Brother Vail returned from father Gambold's, having been detained there by high water, from the 5th inst. He left brother and sister Conger there; they being detained by her ill health. Before her departure she had severe ill turns, and had not fully recovered from the last of them when they left us. Brother V. left her convalescent, and they expected she would be able to return in two or three days.

Sab. 12. In the morning prayer meeting we were enlivened by the fervent supplications of David Brown. After prayer meeting, he, together with Catha-

rine, and our aged sister McDonald, collected a little group of their people, who had come to spend the Sabbath with us, and held a religious conference with prayer and praise all in the Cherokee tongue; none but David and the two sisters understanding the English.

Mr. J. Ross, who has lately returned from fort Armstrong, says the people in that vicinity again spoke to him on the subject of a school. They are quite anxious for it; and he thinks a number sufficient for a good school might be collected, who would board with their parents or friends.

We know not what to do in regard to this place. The people may think their claims quite equal, if not superior, to those of Creek Path. We have no one that can possibly be spared to go to them, except Milo Hoyt; and his assistance here is much needed.*

15. Crossing the Chickamaugh with a waggon load of corn, the boat was driven by the current with such violence against a tree, as to throw the horses out of it. Their hinder parts being kept upon the edge of the boat by the harness, their heads were plunged under water; and before they could possibly be extricated, one of them, a fine mare from N. Jersey, was drowned.

(To be continued.)

LETTER FROM MESSRS. WINSLOW, WOODWARD, SPAULDING AND SCUDDER.

Brig Indus, Bay of Bengal, Oct. 13, 1819.

REV. DR. WORCESTER,

SIR,—Wishing to embrace the first opportunity of communicating to the Prudential Committee a general account of our voyage, we direct the following to you, hoping soon to meet a vessel bound to America.

The kindness of our dear friends in Boston, and the attention, assistance, and instruction of your Committee, to whom we look as to fathers and guardians—we shall ever hold in grateful remembrance. We consider them as so many obligations to make us faithful in the cause in which we are engaged, and believe they were given, not so much for our benefit, as for the sake of Christ and the heathen.

Soon after you left us in the bay we came to anchor. The next morning, with a fresh breeze we enjoyed a beautiful prospect as we wound our course among the islands; but at eleven we lost sight of land. Our course was then S. E. till, passing about 4° west of Cape de Verd islands, we came to the 7th degree of N. Latitude,—thence S. W. crossing the equator in Long 27°, and passing near the coast of Brazil, when we again turned our course S. E. leaving the Tristan D'Acunha island a little to the right. After reaching the thirty sixth degree of latitude we sailed east, till coming to the 80th degree of long. we again changed our course, and bore north for the bay of Bengal.

Our sea sickness was in some instances severe; but most of us in a fortnight were nearly recovered. Sister Woodward continued in a feeble state till the first of September. Sister Winslow has been confined to her room about three weeks, and a few days was so low as to excite our fears. These two instances excepted, we have all enjoyed very good health.

Soon after we began to recover from sea sickness, we agreed, in addition to our morning and evening devotions, and public worship on the Sabbath, to meet on Tuesday for improvement in singing; on Wednesday evening for a public conference in the cabin; on Friday for prayer and free remarks on experimental religion, or on any impropriety seen in the conduct of each other; and on Saturday for reading the public journal and for prayer. We have also observed the monthly concert. In the course of our voyage, we have set apart two days as seasons of fasting and prayer, and two for seasons of thanksgiving. Other meetings for prayer have been frequent.

* It was subsequently determined by the brethren, that Milo Hoyt and his wife should remove to the neighborhood of Fort Armstrong, for the purpose of teaching a school till they could be relieved by another teacher, and be restored to their present station in the mission family.

Our labors among the seamen have been considerable. The particulars you will find in our public journal. We only remark here, that we are not left to mourn that we have labored in vain, but are called to rejoice, that the pleasure of the Lord has prospered in our hands.

Agreeably to your directions, Dr. Scudder has devoted all the time he could to the study of Theology, in which the rest of us have assisted him. The course of our other studies has been shaped by each individual, so as to prepare him for future usefulness.

For eight weeks after we left Boston our passage was very pleasant. Not a gale of wind or sea-swell, except in one instance, occurred to alarm us. Public worship in the cabin and on deck was uninterrupted. While doubling the Cape, it was different, and for seven weeks after the first Sabbath in August, we were deprived of the privilege of public worship on deck. During all this time we had high winds, a rough sea, and unpleasant weather.

Of Captain Wills we have reason to speak with much gratitude. He is a Christian brother dear to us. From him we have had many favors to render our situation agreeable and our passage pleasant. We shall ever remember him with affection. The other officers have been obliging. The seamen have treated us with great respect, and listened to our instructions with much attention.

Though our passage has been longer than we hoped it would be, it has been much more pleasant than we anticipated. On the whole, our sea has been smooth—our accommodations good,—and our long passage the journey of a day. We have much reason to speak of the mercy of God, and to bless him, that he ever inclined our hearts to be missionaries to the heathen.

We remain affectionately, your servants in the Lord Jesus,

MIRON WINSLOW,
HENRY WOODWARD,

LEVI SPAULDING,
JOHN SCUDDER.

PALESTINE MISSION.

SINCE our last number was published, letters have been received from Messrs. Fisk and Parsons, dated at Malta. From a letter of Mr. Fisk to the Treasurer, by the Arab, the following extract is made.

"Malta Harbor, Jan. 7, 1820.

"Dear Sir,

You will learn by a letter from brother Parsons, and by our joint letter to Dr. Worcester, both sent by the brig Frances, how the Lord has hitherto prospered us. It is not easy to tell you how much advantage we have derived from our intercourse with the missionaries here. We have been the whole time in quarantine; yet they have met us almost every day, though every visit has been attended with expense to them. We have received from them a number of books, which will be of great use to us. We have become members of the Malta Bible Society."

"Our circumstances and our prospects are, on the whole, more favorable than we anticipated."

EXPLORING TOUR AMONG THE INDIANS.

It is a source of joy with the Christian community generally, that our National Administration are so cordially disposed to promote the civilization of the Aborigines within our borders. The funds appropriated to this object by Congress are not so large, as the wants of the Indians and our resources would seem to require. It may be hoped, however, that the Legislature will hereafter greatly increase the appropriation for a purpose so noble in itself, and preferring such irresistible claims on our pity and benevolence, as well as our justice.

The Rev. Dr. Morse, late of Charlestown, (Mass.) has received from the Department of War, which embraces all Indian affairs, a commission, authorizing him to visit as many of the Indian tribes as possible, with a view to collect information, and report to the government every thing, which may have a bearing on the civilization of these tribes. That this is a most important subject no

wise politician, no philanthropist, no Christian, can hesitate to admit. It is a delightful consideration, that men of intelligence and enlarged minds are now employed in making journies and voyages of benevolence. While the Hendersons and Pinkertons of Europe are hailed as messengers of mercy to ignorant and supplicating nations, we hope our own countrymen will not be backward in the same work of compassion to the destitute and perishing. The Rev. gentleman, to whose mission we are now adverting, will be aided by the good wishes and prayers of all true friends of their country and of mankind; and, it may be hoped, that this system will be pursued, till we shall be thoroughly acquainted with the condition of all the Indians within our reach, and till their great interests for this life and the life to come shall be effectually consulted.

The plan of Dr. Morse's first journey is, to visit the remnants of tribes in the state of New York, take the steamboat at Buffalo, stop at Erie and Detroit, pass up to the entrance of lake Superior, then down to the bottom of Green Bay, on the west side of lake Michigan, up the Fox river, and down the Ouisconsin to its junction with the Mississippi, down the Mississippi to St. Louis, and homeward through Illinois, Indiana, Ohio, and Pennsylvania. The whole distance will be nearly 4000 miles, and will occupy the whole summer at least.

In the autumn a second journey is contemplated to the southwestern parts of the United States, in which all the larger tribes will be visited.

"His instructions from the government require of him to direct his attention, among other things, to the actual condition of the Indian tribes that he shall visit, as it respects their moral, religious and political character—to ascertain their numbers—the extent and description of country which they severally occupy, their modes of life, customs, laws, and political institutions—the character and disposition of their most influential men—the numbers, situation, and character of their schools and teachers, their plans of instruction and education—and the success that has attended the attempts already made to educate their youth—the feelings of their chiefs with regard to the introduction of education and civilization among their people—the state of trade with them, &c."

REVIVAL OF RELIGION ON BOARD THE INDUS.

IN our last number we gave a brief account of a work of grace on board the vessel, in which the missionaries sailed for Ceylon last year. Soon after the number issued from the press, the vessel itself arrived at this port. All the letters from the missionaries, their journals, the letters of some of the ship's company, and the verbal statements of Capt. Wills, perfectly accord with the accounts first received, as to the facts which had transpired when these accounts were written. After reading a private journal, kept by one of the missionaries, we have a higher opinion than ever of the fidelity and earnestness, with which they discharged their duties to the seamen.

It is painful to state, that the hopes, which the missionaries and the captain were at first led to entertain with respect to all the crew, were not realized. Soon after the arrival of the vessel at Calcutta, it was found that a part were not proof against the temptations that awaited them; and that they gradually lost their seriousness.

While the missionaries staid at Calcutta, they were faithful in admonishing the whole number, those who remained stedfast and those who did not, and were heard by all with deep solemnity and with many tears. One seaman disappeared at Calcutta. The rest returned in the vessel.

On their return the case seemed to be as follows. The two mates, clerk, steward, and two seamen appeared to remain stedfast, and to have led a consistent religious life for the six months since their hopeful conversion. There were two doubtful seamen, whose external deportment was much improved. The rest appeared to have lost their interest in serious things.

Capt. Wills fully agrees with the missionaries, that during the early part of October, there was no one, whose piety he was inclined to suspect, more than that of other new converts. All were deeply solemn, apparently penitent, humble, mild, tender-hearted, and resolved to serve God.

Passages will be published hereafter from the journals, which will illustrate the progress of the work.

It would be wrong to mention this subject, without a tribute of thanksgiving for what God has wrought in thus bringing a number, as we trust, to the knowledge of himself, by the labors of our devoted brethren.

REVIVALS OF RELIGION.

IN Boscawen, N. H. there has lately been a remarkable interposition of the divine power in renewing the hearts of sinners. In the summer of 1815 there was in that place, to use the words of the Rev. Mr. Wood, "a very refreshing shower of the divine influences." In the spring of 1819, appearances indicated that a revival had begun, and four or five obtained a hope; but the work seemed to be either silent, or to have ceased, till about the middle of September. Then it first appeared in a school, the teacher of which was very useful in promoting the cause. From this school it extended through the parish, till it reached nearly every family.

No special events of Providence have effected this revival. During all the time the inhabitants enjoyed a remarkable season of health and tranquillity. Adopting the language of the venerable pastor above mentioned, "the work has been carried on by the Holy Spirit operating in the *word*, as a still, small, but powerful voice. The leading truths, which have been applied, are the fallen, lost, and ruined state of man; the holy and pure nature of the divine law; the evil of sin; the justice of God in the sinner's condemnation; the sinner without excuse, and without hope, except in the mere mercy of God in Christ Jesus.

"The church in this parish now consists of about three hundred members, of whom one hundred and thirty-six have been added as the fruit of this late work. Fifty or sixty more are considered as converts, who have not yet made a public profession.

"At present, there is but a very small number of those, who usually attend meeting on the Sabbath, who are not professors, or have a hope of themselves, or give reason for others to hope for them. The work has extended to almost every family, even into the most remote corners of the parish. All classes of people have been the subjects. But for the benefit and warning of others, it may be observed, that of all the vices which abound, *intemperance* forms the strongest barrier against attending to religion."

At Sherburne, N. Y. a revival commenced about the 1st of October, 1819, through the instrumentality of a surprising death. It soon after appeared in Smyrna, N. Y. and persons of all descriptions and character were the subjects of it. One hundred and seventy-five have been added to the two Congregational churches, and more are daily presenting themselves. Some have united with other Christian denominations. Homer, Smithfield, and many other towns in the vicinity have shared in this revival.

At Peterborough, N. Y. it is reckoned that one hundred and twenty have lately been the subjects of conversion. The solemn season continues, and examples of hopeful conversion are frequent.

At Plainfield, Con. a revival commenced about the 1st of Jan. last. The church at that time was reduced to about thirty members, of whom only four were males. Among the females eight or ten had observed the monthly prayer meeting, which in April, 1819, was changed into a weekly prayer meeting. In Dec. the Rev. O. Fowler began to labor in the town, and God has greatly blessed his ministrations. In some instances whole families, parents, children, and servants are, in the judgment of Christian charity, monuments of renewing grace. Persons of various ages, from fifty down to nine years of age, are subjects of the work. The little boys have a weekly prayer meeting, which is attended also by some young men. Among 1700 souls in this place, it is stated that very few had ever before called on the name of the Lord. The prayer meeting of the females has increased till it now contains forty or fifty members. The good work seems still advancing, and the greatest solemnity pervades all religious meetings.

MISSIONARY JOURNAL.

Brief notices extracted from Mr. Winslow's private journal on board the Indus which sailed from Boston June 8, 1819.

Sab. 13. The weather was too boisterous, and the missionaries too sick, to have public worship on board. A heavy swell struck the vessel, and carried away the fore-topmast, with its spars, the main top-gallant-mast and the flying gib-boom, with all their sails.

16. All the late damage repaired.

17. All our number pretty well recovered from sea-sickness. A little more life in religion appears manifest. Some pleasing signs among the sailors. Walking on deck this evening about sunset with dear H. when the weather was very fine, I found most of them collected forward around one, who was reading a tract aloud. Took this opportunity of conversing with them, and distributing some tracts. Afterwards prayed with them. They seemed attentive and interested. O may the Divine Spirit descend by his blessed influences to touch their hearts, and form them for his service. We all do long and sometimes hope to see a work of grace commenced among this neglected class of people. What a glorious event a revival of religion here.

18. A most delightful day. Held our first meeting for prayer as a body of missionaries. The spirit of prayer seemed to be somewhat prevalent. The poor seamen were affectionately remembered, and we agreed to distribute to each of them a Bible from our mission stock, as there are but two in the ship's company.

Sabbath, 20. This sabbath has been pleasant to me, though separated from the great congregation of God's people. In the morning we had a public service in the cabin, which reminded us of our former privileges, and in the afternoon we had preaching on deck. Our American friends would have rejoiced to see us assembled in this before untrodden sanctuary; the preacher standing by the capstan for a pulpit, and his audience to the number of more than twenty, seated around on all the variety of seats which a ship's deck affords. The thought of erecting an altar for God on the great deep, at the distance of more than 1200 miles from our native country, and uniting in the worship of Jehovah with those who have rarely joined in his worship, was very interesting; while the concern beginning to manifest itself among some on board rendered the season peculiarly solemn.

July 20. This morning we were all alarmed by the cry of "a man is overboard!" Those who know the danger of falling into the water when a ship is under sail, especially with a good breeze, may well conceive, that our emotions were the same as if it had been said "a man is dying." There was a great bustle on deck to save him: the sails instantly thrown aback,—and the boat prepared to be let down. Providentially the man fell into the bite of a rope, called the main-brace, which had dropped into the water in tacking ship, a few minutes before. This probably saved his life, as he was a poor swimmer, and we were going through the water at the rate of four or five miles an hour. It was likewise providential, that the man in falling did not strike the deck; as he was on some rigging aloft, from which a fall on any thing solid would probably have killed him instantly. We have this evening addressed the seamen on this providence, and do hope it will not pass without exciting some attention.

23. Crossed the equator to day in 26 W. Lon. Wind light. Thermometer at 81 below deck. This is the greatest heat we have had. A constant circulation of air, even in a calm, makes a tropical sun quite tolerable.

28. This evening I enjoyed a pleasant hour with the sailors. They seem interested in religious subjects. One of them named Brown, inquired, "Can any man keep the commandments? Are they not too strict?" Ans. "No one ever does keep all the commandments; but he could, were it not for his wicked heart."—"But when I see another have a thing I want, I can't help wishing it was mine, and that is coveting."—"That is only because your heart is bad; and your being so wicked that you cannot keep the commandments, shows how much need there is of a new heart, and a Savior to intercede for you." All seemed to feel a little their need of Christ.

31. Another day and week and month has passed, and we are still protected on the deep waters. Our passage continues to be uncommonly pleasant. There has been no storm with violent wind, no thunder and lightning since we started; and we have had every comfort and convenience we could expect.

(To be continued.)